
the
INSTRUCTOR
SEPTEMBER
1936

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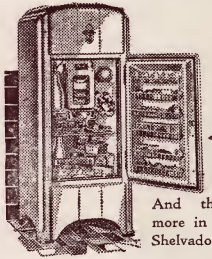
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THE INSTRUCTOR



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DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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VOLUME 71 SEPTEMBER, 1936 No. 9

THREE GREAT SUNDAY SCHOOL RALLY DAYS

The General Board proposes to every Sunday School in the Church that the last three Sundays in October—the 11th, 18th and 25th—be devoted to attendance rallies. For these occasions careful preparations should be made by all Sunday School workers.

The General Board will send to all ward superintendents supplies of tracts which can be used in advertising the rallies. These are attractively printed statements made by prominent people about the value of the Sunday School to the individual, the community and the nation.

The achievement of every school as reported on the October monthly reports will be noted by the General Board.

Stake Boards will stand ready to reinforce every school with the purpose of building it up until it becomes a smoothly working, efficient organization.

Upon ward officers and teachers will rest the primary responsibility for success. The resources of the General and Stake boards will be concentrated upon the perfection of the schools. Ward workers may know, therefore, that they are supported by the combined strength of their fellow workers in every part of the Union.

Letters detailing suggestions to ward superintendents and teachers have already been sent out. If these suggestions are followed, the rally days will be well advertised, and the Sunday Schools will be in excellent condition to receive and to delight every one who attends.

The test of the excellence of the school will come when the second rally Sunday arrives. If the attendance on this day is as good as or better than the attendance on

the first day, we may conclude that our effort has been successful. Diligence must not be relaxed. Attention to every detail which will improve the school should be continued.

After the rally days are over the new standards of excellence should not be abandoned. In fact, the rally days should demonstrate to the public how good a well planned Sunday School can be and to Sunday School workers how to produce an excellent school.

After attaining a high standard of performance three times the community will have right and reason to expect it permanently and Sunday School workers will realize their power to make excellency traditional.

A Sunday School fails or succeeds upon the power of its class work. Inspirational opening and closing exercises can do much to redeem temporarily weak classes, but because of the intimate personal appeal of the class work people will not long tolerate teaching which fails to deliver enlightenment and inspiration.

The ideal is a uniformly high standard of excellence and inspiration in general exercises and in class work. Eternal diligence and attention to detail is the price of such excellence. Every marring detail must be eliminated. Every possible enriching factor must be developed.

Let every Sunday School and every worker prepare to give to the community the best it has.

Then the October Rally Days of 1936 will mark the beginning of an epoch of inspiration and power in the history of Latter-day Saint Sunday Schools.

HOW THE LORD TAUGHT JOSEPH SMITH

By Elder John Henry Evans

II

Joseph Smith's first religious experience, which, as we have seen, grew out of a situation, gave him personal knowledge of God and of Christ. They were Persons, and they were deeply concerned about man. But if that had been all, there would have been no Mormonism as we know it. God had other work for the boy. He was to set up again the true Church. And for that work he must be prepared.

Young Smith's second religious experience, also, grew out of a situation.

First of all, he was conscious of his mission. He had seen the Father and the Son. What manner of life, therefore, ought he to lead? But the call of the flesh was strong in him. He was young. He was sociable. He was full of vitality. And so he found himself sometimes giving way to what his now educated conscience disapproved. Besides, three and a half years had elapsed since the First Vision, and in that vision he had been told that he was to set up the new Church. But in the meantime he had had no further direction from God. What was the cause? Was he at fault? Did his sins stand in the way? At any rate, he must find out. He would pray.

The result was the visitation of Moroni.

Exactly four years elapsed from the first visitation of this heavenly messenger to the time when the plates were delivered to Joseph. He had grown from a boy to a man. Why were the sacred plates not given to him at the time of the first angelic visitation? Obviously because he was not prepared for the new task.

When Joseph first looked on the plates, he reached out his hands to touch them. And this in spite of the fact that he had been told more than once that he must not do so. His mind must become accustomed to the idea of these twice valuable plates before he could be safely trusted with them. Hence the period of waiting. Hence, also, the periodical visitations of Moroni to him.

On his acquiring temporary possession of the ancient Record, a new situation arose. How was he to translate the language on the plates? True, some interpreters had been provided in what was known anciently as the urim and thummim. But he must know how to use this instrument, he must have proper conditions under which to translate, he must have some one to help him. If we imagine that all this required no effort on his part, we greatly mistake the problem. Then there was the difficulty of preserving the plates from the eyes of those who were too curious.

But why, one wonders, was the *Book of Mormon* ever revealed at all? What purpose did it serve in the New Dispensation? It was not connected directly with the setting up of the Church. For Joseph Smith did not get the Priesthood from Moroni nor from the Nephite Record.

The *Book of Mormon* undoubtedly formed

a large part in the education, the training, of the Prophet for the work to be required of him. If the *Book of Mormon* had served no other purpose than this, it would amply have justified itself.

For one thing, the *Book of Mormon* constitutes the most complete and the clearest exposition of religious truth of any ancient piece of literature with which we are acquainted. This is not said in disparagement of the Bible. But the Bible has been translated so many times, often from translations, and it has been tampered with so much, that many of its passages are vague, even confusing. This is not true of the Nephite Record. It has been translated once, and that by direct divine influence.

The completeness and clarity of the *Book of Mormon* was a powerful means of giving Joseph Smith clear and distinct ideas on theology and religion. We are safe in saying that it was one of the best ways at any one's command.

Then, for another thing, translation compels one to think slowly and surely. This would be the case even with the Prophet, who worked under divine direction. Day after day, month after month, Joseph Smith worked his way through to clearness and light and accuracy in the translation of the ancient language. And so well had this been done by him that the "voice" of the Lord declared to the Three Witnesses that it "had been translated by the gift and power of God" and that the translation was "correct."

Thus, in the case of the Prophet after the First Vision, the process of education was one of problems arising out of situations and the solution of these problems by means of divine aid. By the time the *Book of Mormon* was published Joseph Smith's preliminary education was complete. He had been graduated from a very practical course in theological and religious training. For thereafter we do not find him entering upon any path than that which God could approve.



SUNDAY SCHOOL ORCHESTRA, CEDAR CITY SECOND WARD, PAROWAN STAKE

Standing, Mrs. Isabelle J. Papworth, director and chorister. Left to right: L. Margaret Jones, piano; Elmo Corry, cello; Hennrietta Jones, cello; Phyllis Thorley, cello; Carma Leigh, 2nd violin; Leora Petty, 2nd violin; Inez Corry, 1st violin; Leila Petty, 1st violin; (Shirley Jones, cello; Ruth Corry, violin, absent).

Most of this group and their director are exceptionally talented, having good voices and are accomplished pianists. (The pipe organ in the background is played for Sacrament service by Inez Corry or Sister Papworth.) They are to be commended for their three years of constant service which has raised the music in the school to a high point of excellence.



LATTER-DAY SAINT SUNDAY SCHOOL CLASSES
Laie Ward, Oahu Stake, Honolulu County, Territory of Hawaii

CLASSES WITH TEACHERS, FROM LEFT TO RIGHT BEGINNING TOP ROW

Kindergarten, Hannah Haili; Primary, Elisa Uale, Sophia Enos; Church History, Hatti Au, Mary Ann Nawahine; Old Testament, Maggie Broad, Annie Forsythe; Adult Class, Pusi Lavea, Toa Fanoimoana; Gospel Doctrine, Clinton J. Kanahele, Stake Superintendent; Hawaian Temple in Background; Makua Class, Hamana Kalili, Ewa Makuakane.

VANQUISHED?

[The following bit of philosophy was written October 7, 1928, by Ruth Musser, whose death occurred December 31, 1932. Ruth graduated with high honors from the L. D. S. High School in 1920 and was employed for two or three years in the office of that institution.

At the very threshold of her career she became ill and was an invalid until the time of her death. Through several major operations and many minor ones, she remained patient, courageous, and hopeful. Her reconciliation with Death and her faith in her continued progress was revealed in her poem.]

Bewildered by the maze of circumstance
That ever bound me tighter in its folds,
I marvelled at each new discovery
That others sorely weighted down as I
By life-long illness, nagging pain, and care,
With swerveless purpose, backed by iron will,
Had fought the fight, braved Life, and greeted Death
Victorious. I longed to follow them.
But, frightened by that sudden frailty
That claimed my body, I did not look deep
Enough within for strength, but leaned on friends,
Each of whom showed to me a different way;
And, striving valiantly to heed them all,
I missed my own way, lost my little strength,
And came to be a burden to my kin.
Then yearned I oft for Death, but realized
Death's prize must be well won to be worth while;
Which, forced from him, is worse than Life's worst doom.
And leaves a coward's stamp upon the soul.

As gradually this knowledge grew in me,
And I resolved to face it—try anew
To lift my chains and conquer, step by step,
That rock-strewn way across the wilderness—
While yet I paused to verify the path,
I heard the whir of Azrael's midnight wings
And felt my bonds give way before his sword.

So now I go; but not—oh, not as I had dreamed:
In march triumphant up the golden steep,
With heralds trumpeting my glad approach
Between great hosts of joyous, singing folk,
To kneel at last before God's very throne
And hear His words, "Thou hast, indeed done well."
Instead, I go like some poor wanderer, who,
Lost in a labyrinth of doubt and fear,
Sees suddenly within a blind white wall
An unknown door swing open, and slips through,
Within its shadow unobserved, but free.

An unearned freedom, say you? Well, perhaps.
But God is merciful and also just.
And He who fashioned both the strong and weak
Will surely not condemn when weak ones fall
Behind their stronger brothers in the race.
So am I undismayed, for I believe
That in the countless ages still to come
My soul shall reach full stature as ordained,
My feet shall tread the heights they've yearned to reach
And all my "might-have beens" will come to "be."
Yes, somewhere in God's vast eternities
That stretch unseen ahead, I yet shall win!

HAPPENINGS IN THE RELIGIOUS WORLD

Christianity in a Bad Way

Recently, at a convention in San Francisco, the Seventh Day Adventists went on record as saying that "Christianity is no longer a channel of great spiritual power."

The statement was made by the president of the organization, whose home is in Australia. And he went on to say that Christianity's "emphasis has shifted sadly and seriously" and that "its forces are divided on the fundamentals of belief." It is the mission of the Adventists, he said, "to make war upon the social and moral anarchy of Modernism."

The Seventh Day Adventists, according to the latest statistics, number slightly more than 146,000 in the United States.

They Do Not Want Military Training in Schools

Ministers of the Oregon Conference of the Methodist Episcopal Church, ignoring the advice of their bishop, adopted unanimously a resolution indorsing an initiative measure making military training at colleges and universities of that state optional. The resolution is:

"We, the ministers of the Oregon Conference, in keeping with our past pronouncements and recent world peace statement of the General Conference opposing military training, indorse the initiative petition now in circulation in the State of Oregon for the non-compulsory military training bill."

Kiwanians to Boost Religion

"Support of churches in their spiritual work" is named as one of the four special objectives for the coming year by the new president of Kiwanis International, according to a report that comes from Washington, D. C., where the organization held a convention recently.

The other three objectives, it is interesting to know, are: Securing of adequate educational facilities, economy and efficiency in government, and new leisure time activities.

The convention was addressed by many distinguished speakers.

Rabbis Come Out For Education For Marriage

At a conference of Jewish rabbis, held in New Jersey recently, a new committee on marriage was created. The conference adopted a recommendation to form a committee on marriage, which is to organize a program of education and service to aid conference members in their efforts to safeguard marriage and the family. Education for marriage and preparation for family life are to be placed upon a scientific basis.

Reformation in Higher Circles

Recently, at Atlantic City, Col. William F. Parker told the National Conference of Social Work that a movement is needed to reform people in the higher circles of society that welfare agencies do not reach.

"There is as much need of that kind of activity now," he said, "as there is for the Salvation Army and like organizations, which are supposed to exist for the benefit of the fallen and the outcast. Whatever estimate society may have of itself in general, it uniformly designates its members 'lost' who sufficiently miss their way in life to find themselves strained because of law's 'infraction.'

"How wrong society is in this interpretation we know by the inroads made upon society by these lost members who are not restrained, because they are too smart to be caught in the law's net. This class needs the ministration of a religious body to change its attitude of mind, if the world is to realize the full potencies of life worth while."

To Reclaim Twenty Million Children

According to Dr. J. Campbell White, of New York City, speaking at the First United Presbyterian Church recently, the most important job to be done in the United States by Christians is "to reclaim the 20,000,000 unchurched, unreached children" here.

"They constitute," he said, "fully one-half of the children in America." Dr. White is chairman of a special committee of the United Presbyterian Church on "Reaching Unchurched Children." Fully 95 per cent of the crime committed in this country, he told the meeting, comes from this group when they grow up. And he added, "If we were to give Christian education to these twenty million children, in ten or fifteen years we could stop the bulk of this crime."

What To Do With The Layman

The United Church Conference, held recently in Canada, wrestled with the question as to the place of the layman in the church. There was felt a need to give him something to do. The voice of the conference was Mr. W. Goodman, himself a layman. "The layman," he said, "was not bound up by moral ties to the church, he was not as well trained as the minister, did not have to defend the congregation, invest his life nor feel that he should exercise

prerogative in the affairs of the congregation, as he did not possess the self-assurance of the clergy."

Yet, as Mr. Goodwin pointed out, the finances of the church are in the hands of the laity, the call of the minister comes from them, and the Sunday School is in their hands. The layman, at present, was only a part of an audience. "Fellowship," he added, "is the direct sharing of personal experience, and also involves the sharing of money. Laymen are in the church, but are not of the church."

Joseph Smith, more than a hundred years ago, solved this problem, before it appeared in the organization which he established. For there every man and woman has work to do.

SUNDAY SCHOOL NOTES AND NEWS

THE SEPTEMBER INSTRUCTOR

The Instructor this month carries more than 16% more matter than we usually print due to the extended lesson helps and other instructions connected with the Sunday School work.

We hope our teachers are looking over all the lessons in the Instructor and not confining themselves strictly to their own department helps. Very often teachers of one department will find the very suggestions they need in one of the other divisions. Such a course will also put the teachers in touch with all departments of this great organization and will enable them to become acquainted with all the methods used by the leaders of the varying age levels.

Read The Instructor.

OUR COVER PICTURE "A STITCH IN TIME SAVES NINE"

This month we come off our "high perch" where for a long time we have been storing dignified pictures of Church officials and works of art, and give the space over to the junior department.

Notice the self-satisfied smile on Ruthie's face as she sews up the rip in her big brother's rompers with a piece of wrapping twine. How quietly Billy lies across her knee! No kicking, no screaming, perfect trust in little mother's ability to sew up the gap without giving him a poke with the big darning needle.

Teachers in the junior department, can you use the picture in your activity class? Will it teach the children a lesson on happiness? Dramatize "A Stitch in Time Saves Nine."

THE MARRIAGE OF MISS DELORES BAILEY

On July 25, 1936, Sister Delores Bailey, a member of the Primary Department of the Deseret Sunday School Union Board, was married to John Middleton, son of Dr. George W. Middleton of Salt Lake City. The couple left immediately for Washington where the young husband is attending college.

As Delores will be away from active duties on the General Board she was honorably released with a vote of thanks for the fine work she has done since her appointment in August, 1935.

We wish the dear couple a long life of happiness.

DEATH OF ELBERT H. EASTMAN

The passing of Elder Elbert H. Eastman of the Brigham Young University, takes from the Latter-day Saints a man who did things. He accomplished a great work in staging pageants and dramatizations in the Sunday Schools and other auxiliary organizations in the Church. He not only wrote and devised pageants, but he had the ability to costume his characters and put his plays on the stage. The Church lost a good man and a man of action when Elbert H. Eastman passed from this earth.

The Sunday School will miss him. God bless his memory.

WHEN KINGS DEFY GOD

Remember the sabbath day, to keep it holy (v. 8). There is a story told in Benjamin Franklin's autobiography of a clergyman who was ordered to read the proclamation issued by Charles I, bidding the people to return to sports on Sundays. To his congregation's amazement and horror, he did read the Royal edict in church, which many clergy had refused to do. But he followed it with the words, "Remember the sabbath day, to keep it holy," and added, "Brethren, I have laid before you the commandment of your king and the commandment of your God. I leave it to you to judge which of the two ought rather to be observed."

ELEVEN YEARS TOGETHER IN FAITHFUL SERVICE

If appreciation is "a sympathetic recognition of excellence" as defined in the dictionary, then the Saints of the 10th Ward, Liberty Stake, have exemplified a recognition of the excellence of their Sunday School superintendency. On July 14th they expressed this sympathy and good will in a ward reunion in honor of the superintendency of the ward.

Elders Arthur E. Strong, Superintendent; Arthur G. Taylor, first assistant, and Hyrum M. Ipson, second assistant, were installed on July 5, 1925. They have worked together for 11 years and by following the help of the General Board have developed a fine successful Sunday School.

The Instructor wishes them and their good bishop, Thomas B. Child, many more happy years together furthering the great Sunday School work.

PROGRESS IN THE GERMAN-AUSTRIAN MISSION

A report just received from H. Bowman Hawkes, Mission Superintendent of the German-Austrian Mission, tells of the fine degree of progress made in that part of the world. In spite of the handicaps experienced in the country, work is growing and the Sunday School work is popular.

Drives for enlistment and collection of the Dime Fund resulted satisfactorily, improvement being noticed in the attendance and in the percentage of the Dime Fund collected. Increase in attendance was 5%. If that could be accomplished all over the Church what a wonderful record it would make! It would mean a gain of approximately seventeen thousand as against four thousand three hundred seventy-four last year.

MORMON YOUTHS IN COLLEGE

Some time ago the General Superintendent expressed interest in having figures which would show what proportion of Latter-day Saint Sunday School pupils of college age attend college. The General Secretary, Brother A. Hamer Reiser, was asked as a basis for making an estimate to obtain from the University of Utah, figures of the number of Latter-day Saint students registered for the years 1934-5. He learned that a stub was attached to the registration card that year for the purpose of permitting students to indicate religious affiliations. Stubs which had been filled out by Latter-day Saint students were delivered to the Department of Education.

With these stubs as a basis Brother Reiser made his estimate. Out of 3,677 students registered in 1934-35, 2,026 of the total number who filled out stubs indicated they were Latter-day Saints.

Having in mind the Junior college students registered in Weber College, Snow College, Dixie College and the Branch Agricultural College, most of whom were Latter-day Saints, Brother Reiser estimated that from 22% to 25% out of every 100 Latter-day Saint young people of college age attend college.

While of course these figures are not accurate, they at least show the trend of the Latter-day Saints for higher education.

SUMMARY OF ANNUAL SUNDAY SCHOOL STATISTICAL REPORTS, 1935

	Stakes	Missions	Total	Increase	Decrease
Officers and Teachers:					
Male	9,497	3,938	13,435	.....	102
Female	12,911	4,298	17,209	1,207	.....
Total	22,408	8,236	30,644	1,105	.....
Pupils:					
Male	110,987	17,921	128,908	2,748	.....
Female	124,809	22,339	147,148	1,968	.....
Departments:					
Kindergarten	32,704	5,712	38,416	741	.....
Primary	34,934	6,953	41,887	.....	61
Church History	25,975	4,588	30,563	.....	49
"A"	31,708	3,923	35,631	2,114	.....
"B"	20,589	2,886	23,475	.....	1,039
Gospel Messages	17,439	2,231	19,670	.....	4,062
Missionary	8,568	995	9,563	3,917	.....
Teacher Training	1,740	198	1,938	128	.....
Gospel Doctrine	62,139	12,774	74,913	3,027	.....
Total	235,796	40,260	276,056	4,716	.....
Cradle Roll	25,889	2,560	28,449	.....	1,464
Stake Board	1,468	113	1,581	17	.....
Grand Totals	285,561	51,169	336,730	4,374	.....

Prelude



SACRAMENT GEM FOR NOVEMBER, 1936

(D. S. S. Songs, No. 100, Verse 3)

Pass to each one the broken bread,
Give each the cup—a token true;
Disciples by the Priesthood led
In the true Gospel, old yet new.

Postlude



THE GUIDING STAR

No wisdom and you perish,
No ideal and you're lost;
Your heart must ever cherish
Some faith at any cost.

Some hope, some dream to cling to,
Some rainbow in the sky;
Some melody to sing to,
Some service that is high.

—H. duAutremont.

SECRETARIES

Albert Hamer Reiser, General Secretary

EFFICIENCY AND RATING CHARTS

Various devices for encouraging individual and group improvement have been developed.

Efficiency and rating charts are among the most popular of these devices. Their popularity is due to their definiteness, simplicity and adaptability.

Keep Them Simple:

As applied to Sunday Schools these attributes are important. To be useful in stimulating improvement of the various features of Sunday School activity, such charts should be definite and simple. General charts may be suggested, but some liberty to adapt them to local conditions should be allowed to make them of maximum usefulness.

Complicated charts defeat the purpose because filling them out is too often attended by difficulty and unnecessary technicality and require too much time and effort. It is best, therefore, not to attempt to make the chart too exhaustive, or all comprehensive. It is well if the chart singles out a few points to which it is desired to direct attention and upon which it is desired to concentrate efforts looking to improvement. As improvement begins to appear and better performance becomes more and more the usual and standard performance, the chart may be modified and attention and effort be concentrated upon other factors needing improvement.

Samples:

In 1931 the General Board undertook a systematic study of the Sunday Schools of the Church. For this purpose a rather complete and exhaustive set of standards was set up and a convenient "Evaluation Chart" was prepared. These standards and the chart are published in full in the November, 1934, edition of the Deseret Sunday School Union Handbook, pages 87 to 98 inclusive.

Anyone desiring suggestions on present features of Sunday School procedure to be studied with a view to improvement, is referred to this material in the Handbook.

Secretaries Should Know:

Secretaries have opportunity to bring this to the attention of superintendents. Upon secretaries will fall much of the responsibility for details of plans for using these devices. For these reasons secretaries should have a clear understanding of the charts, how to prepare them and of the principles of improvement upon which they are based.

Think Right:

When using charts and rating devices it is important that everyone have a sound and wholesome point of view toward them. Too frequently the elements of competition between groups is made a feature of rating plans and improvement projects.

Dangers in Wrong Attitude:

This practice is fraught with danger of disappointment and general defeat. Because of the competitive element, rivalry often reaches a high pitch. The less favored groups, or those laboring under handicaps, being at a disadvantage from the start, often do not make even the first effort to get into the race. The fact that they may be outdistanced by the more favored groups plants the seeds of defeat in their minds at once. Only dissatisfaction, disappointment and inferiority feelings are produced for all but the winners in such contests, and these are generally the minority. For the majority the contest has defeated its purpose. Too common these contests are a delusion and a snare.

More Wholesome Attitude.

A better point of view on the subject of competitions is suggested in the Handbook on page 73. When the emphasis in competitions is shifted from trying to prove that we are better than others to trying to prove that we can grow constantly better than *we* used to be, we are at once liberated from a host of unwholesome consequences and at once form alliance with powerful psychological forces which work profoundly to our advantage.

Greater Gains:

One of the immediate gains from *competition with ourselves* is some evidence of improvement. This evidence however slight, nourishes the success feeling. Every little bit of evidence feeds this feeling, until it grows so strong that it bears choice fruit in the form of self-confidence, self-respect. pride in noble achievement and resolution to hold fast to all the gains which have been made.

Success a Tradition:

When a Sunday School has succeeded in improving itself in this way it finds that it has established some choice and commendable traditions and has a gratifying reputation. This knowledge motivates continued effort to

preserve these worthy traditions and this wholesome reputation.

Such a Sunday School is a never-ending source of inspiration to all who attend it.

Improvement Effort Wholesomely Concentrated:

Competition-with-self-improvement campaigns enable a school to concentrate attention upon self-improvement. Attention is not directed to being better than another school. Therefore, no occasion arises for gloating over beating another school. Gains discovered by measuring against another's performance are often very deceptive. Frequently they are false gains. The true gains which should attract Latter-day Saint Sunday School workers are those which appear in the genuine betterment of each School when compared with its past.



General Committee: A. Hamer Reiser, Chairman; Horace H. Cummings and T. Albert Hooper

"IT IS AN AMERICAN BOOK"

By Wm. Carpenter MacCarty, M. D.

(This is a review of CHARLES COULSON RICH, PIONEER BUILDER OF THE WEST, by John Henry Evans, recently published by The Macmillan Co., New York, 420 pages, $3.50. Dr. MacCarty is on the staff at Mayo Brothers Clinic. He is one of the best known medical men in America, and writes for scientific and medical magazines. Editor.)

Charles Coulson Rich, Pioneer Builder of the West, by John Henry Evans, is something more than a biography of a distinguished, versatile, Middle-Western, and Western American pioneer; it is a vivid description of the character and behavior of a practical, fearless, courageous human being, who based his love of, and duty to, humanity upon a not unusual (as all formulated religions go) conception of man's relation to the supernatural.

Although perhaps not a great literary masterpiece—which I am sure the author did not intend—it is nevertheless well written, and has very interesting fictional value despite its well-used factual material. It is an epic, revealing the struggles against the elements of nature, and the too prevalent jealousies, intolerance and cruelty of our fellow man. It is the story of a brave and intelligent God-loving builder, apparently fair to his and other people—a leader by example as well as by direction.

Its interest is extremely broad—to the broad-minded—since it contains the story of a man, a people, a great human migration, an experiment in colonization, agriculture, and social, sexual, hygienic, and religious life, all of which have been far from unsuccessful.

It is a record of an American man, strong American women, and an American people intent upon building a new civilization in a new country for righteous living—an ideal which is seemingly still struggling for rejuvenation in the minds of our modern political parties.

It is just such books that one needs to help straighten out the fantastic, scatter-brained, incomplete, and immature socialistic philosophies of the last quarter of a century. Its simplicity, its naiveness, its tolerant frankness stimulate reflection to the simplicity, tolerance, and frankness that created America and its Declaration of Independence and Constitution. It is an American book. It is the story of the continued attempt to maintain the simple faith, the loss of which drove the early Americans to our shores.

As an American of many generations, as a scientist, as a non-Mormon, non-Protestant and non-Catholic, as a possessor of no particular ecclesiastical form of worship, but merely a religious pagan, I see in this biography a theme worthy of serious consideration by all who are great enough to put aside the little differences of technique in expressing that consciousness of the superior ruling forces of nature which all of us have, but which most of us are too ignorant to express. Charles Coulson Rich expressed it in his own way, faithfully and successfully as recorded clearly and simply by his biographer, who has rendered a great service to his particular religious and socialistic faith and to all Americans who still believe that America, as some of us know it, was founded upon a somewhat similar wholesome ideal.

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser, M. Lynn Bennion, Earl J. Glade

COURSE FOR PROSPECTIVE TEACHERS

As announced in the August issue, the course for prospective teachers is scheduled to begin October 11, 1936 in one or more centers in every stake of Zion. Preliminary procedures and the teaching suggestions for October are contained in the article cited (*Instructor* for August, 1936.)

The Schedule for November, 1936

In the limited space available, suggestions are given for teaching the course. Inasmuch as the revised edition contains several new pages, no reference is here made to pages. Pages cited in the August *Instructor* are for the first edition, Wahlquist, *Teaching as the Direction of Activities*. The new edition may be obtained from either the Deseret Sunday School Union or the Deseret Book Store, Salt Lake City, Utah—cloth edition, 75c; paper edition, 50c. Chapter headings are identical in the two editions, so that the older copies may be used.

See the August Issue for the October Schedule

November 1st—*The Remaining Basic Principles of Education. Apperception and Simultaneous Learnings.* Chapter II.

In the methodology used, the instructor should not violate the principles taught the previous Sunday, i. e., Self-Activity and Interest. Obviously, advanced assignments are necessary. The "socialized recitation" and "student reports" are the most satisfactory techniques for these lessons. (See the text chapters VII and IV (second part). The Learning Exercises at the chapter endings should prove helpful in raising pivotal questions and in making special assignments for study and report.

(1) Teach *apperception* by example as well as by precept. Ask for original illustrations of use and abuse of this principle.

(2) If possible, have a student report on Thorndike's laws of learning. If desirable invite one of the public school teachers to make this report.

(3) In discussing Simultaneous Learnings use the questions in the text.

(4) Summarize all four principles. See Learning Exercise No. 4. Review the Summary of Unit I.

(5) Anticipate the Directed Observation No. I scheduled for November 8th. Read the directions together. Agree upon classes to be visited. Arrange definitely for either group or individual visits.

(6) Make an assignment of Chapter III. See the Learning Exercises and footnotes.

November 8th—*Directed Observation.*

See the text for specific directions. To be arranged in advance (see 5 above). Note: Where classes started late this observation may be omitted. However, *this is a most valuable exercise*—the chief criticism of teacher-training courses is their abstraction and isolation from real situations.

Ask the students to follow directions carefully, furnishing a report on November 15th, containing check marks, crosses, and question marks.

November 15th. *The Recitation-Discussion Method,* Chapter III.

(1) Start the hour with reports on the directed observations. This should furnish an interesting contrast to the excerpt from the class exercise quoted in the text.

(2) Overview Unit II in a brief talk. See Morrison, The Practice of Teaching in Secondary Schools, for suggestions.

(3) Contrast the socialized-recitation on topic (1) above with the formal *Lesson Hearing* described in the text.

(4) Use the Learning Exercises for pivotal questions.

(5) Spend some time securing volunteers for the demonstrations for the next lesson (see text for topics and directions.)

November 22nd. *The Lecture Method.* Chapter IV.

(1) Begin with student demonstrations to be assigned in advance. See (5) above.

(2) Discuss the Learning Exercises. Division B, especially 2, 3, 4, and 5.

(3) Spend adequate time in assigning demonstrations on story telling.

(4) Ask one or two students to give student reports on questions which have arisen in the course.

Note: If necessary, invite some one to demonstrate the lecture technique or prepare a talk yourself.

November 29th. *Story Telling.* Chapter V.

(1) Hear the student reports assigned last Sunday. Evaluate these on the criteria presented.

(2) Hear the demonstrations of story-telling, previously assigned. (See (3) above.)

(3) Use the pivotal questions for a socialized recitation on story-telling.

(4) In a brief blackboard talk illustrate the three types of religious problems. See Chapter VI and assign Learning Exercise No. 2.

(5) Assign Chapter VI. The Problem-Project, see especially Learning Exercise No. 1.

If the teacher will follow these suggestions his course will exemplify *teaching as the direction of activities;* he will not violate any of the *basic principles of education*—especially self-activity; and, he will give students *actual experience in perfecting the techniques.*

Unions

NOVEMBER UNION MEETING

Theme: Whom We Teach.

Objective: In order to attain the ultimate and immediate objectives of teaching the gospel in the Sunday School, we must, among other things, know and understand the nature and the needs of the people we teach.

Problems Involved:

If we are to guide and motivate Latter-day Saints to attain the degree of spiritual growth described by the objectives discussed last month, we must know enough about these Latter-day Saints as individuals to know (1) what about them needs to be changed; (2) what about them needs to be preserved as it is; (3) what factors in their environments are working in our favor (with these we should form a strong alliance); (4) what factors in their environments are working against our purpose (these we must eliminate); (5) what equipment, mental, moral, physical, spiritual each individual has in and of himself and apart from his environment, which will aid or hinder us. How to use all this information is another very big subject which must be reserved for consideration when methods or the *how of* teaching are to be discussed.

How to Solve These Problems:

Two practical sources of information for the solution of the problems raised by this subject are suggested: (1) We can go to books in which experts have recorded their findings upon these subjects; (2) We can go to the very people we are to teach and discover, by studying them, what we ought to know about them. It is not sufficient to go to one or the other of these sources. We should go to both. They are mutually helpful in the solution of our problems.

The Value of These Sources:

(1) The books will increase our understanding of the scope of the study, will suggest factors, principles and methods which will prove helpful in guiding us to a mastery of the details of this important study. The books will help us to interpret the facts we find. They will help us to gain a wholesome point of view toward the subject and particularly toward the people who are the objects of this study.

(2) By going to the individuals themselves and studying them in the light of the knowledge we have gained from the books, we can acquire the practical facts and details with which we are to deal in the direct relations we have with these individuals in and out of Sunday School classes. By going to the individuals we have opportunity to improve our mutual relationships; to build a strong feeling of mutual trust and good will, *if* we go with the right attitude, and with the right approach.

The General Value of This Study: The value of this study to the immediate problems of the Sunday School teacher should be apparent. That teacher's earnest attention to and enthusiastic interest in this study can be enhanced by emphasizing the fact that such a study of human nature is invaluable to teachers, who beyond or after the Sunday School class room, are or will be parents, or business or professional people, and as such, are or will be constantly confronted with problems of human relations. This study will prove helpful to them in these other spheres of service. This consideration should help to motivate serious consideration and prolonged study of the subject.

A Permanent Interest:

This is very obviously a subject which cannot be done justice in one Union Meeting presentation, however full that may be. Like other subjects proposed in the past for such presentation it can only be briefly peeped at, in the hope of arousing enough interest in it to stimulate more and more investigation into it. It is essential, therefore, to stress the fact that these Union Meeting presentations are the merest introductions, the intention and hope being that interest in and study and application of these principles will continue with ever increasing scope and depth.

The more one studies subjects like this, the more assured of success and satisfaction he will be in all human relations.

From the Books:

The following bibliography is offered with confidence that these books will prove invaluable sources of information upon the subject:

1. *Method in Teaching Religion.* Betts and Hawthorne (Abingdon Press) $2.50. Chapter II, "The Religious Factor in Native Equipment," deals with human nature in relation to the factors which can be utilized in religious education. "The fundamental fact is that there exists in human nature a great need for religion, and wherever the race has felt a great need it has built into original nature the capacities which, given opportunity for expression, will satisfy that need" (p. 55).

2. *The Child: His Nature and His Needs.* M. V. O'Shea, Editor, A Contribution of the Children's Foundation, $1.50. Chapter II, "The Child's Instincts and Impulses;" Chapter III, "The Active Nature and Needs of Childhood;" Chapter IV, "The Development of the Intellect in Childhood and Youth;" Chapter V, "The Child's Moral Equipment and Development; Chapter VI, "The Social Traits of Childhood and Youth."

A few years ago the Relief Societies of the Church studied this excellent book throughout one year. Hundreds of copies were purchased by ward and stake Relief Societies at that time. It should be easy to obtain a copy in every ward of the Church.

3. *Piloting Modern Youth.* Dr. Wm. S. Sadler and Dr. Lena K. Sadler, Funk & Wagnalls Co., Publishers, $3.50. Chapter 1, "Why is Adolescence a Problem?" Chapter 2, "The Psychology of the Family," Chapter 3, "The Psychology of Adolescence;" Chapter 4, "Adolescent Types;" Chapter 5, "Emotional Reactions of Youth;" Chapter 9, "Personality of the Adolescent."

These chapters are short and are easier and more interesting than they sound. Once the interested person gets into them, he will be enticed into others. All of them are full of fascinating, practical material. Many enlightening case studies. This book contains a very full bibliography for the guidance of those who desire to read more widely on the subject.

4. *Lives in the Making.* Dr. Henry Neumann, D. Appleton & Co., $3.00. Part II: Chapter 8, "Mental Hygiene Prescribes;" Chapter 9, "Individual Differences;" Chapter 10, "Making Nature an Ally." These are very readable chapters. They present the subject with a brilliance and fervor which is contagious.

5. *Character Education.* Germane and Germane. Section I: Chapter 5, "The Case Study Method in Character Education;" Chapter 6, "Significant Facts Revealed by Case Study;" Chapter 7, "Comments by Teachers on Case Studies." Section II, Chapter 2, "A Study of Undesirable Habits of Children;" Chapter 9, "Some Problems of Adolescence;" Chapter 14, "Value of Comradeship With Children;" Chapter 15, "The Effect of Good Reading and Good Music Upon Growth in Character."

The following is a sample from the chapter entitled "Comments by Teachers on Case Studies"—"I think I taught school for three or four years before I realized that nearly all the incorrigible cases that developed later in the year would not have arisen had I, during the first month, become intimately acquainted with my children, their strong and weak points, their home life, and how they spent their time. Knowing the child and guiding his interest out as well as in school have been most effective for me."

From the People to be Taught:

From this source one will gain the intimate, personal facts involved in the practical situations which develop from teacher-pupil relationships, wherein lie the teacher's only opportunities to bring the objectives of Gospel teaching into being in the lives of the people he teaches.

Go Prepared to Preserve Records:

When one goes to the individual for these facts, he should go prepared to make a personal record. The variety of facts one will find and the many one will want to keep make it possible to rely upon memory. Therefore, prepare a card or sheet with blanks to fill out, the form of which will suggest the facts desired. Obtain the information by (1) asking the pupil to fill out a questionnaire, (2) by soliciting a personal interview with the individual, (3) by in-

vestigating miscellaneous sources; parents, other teachers, friends. Use all of these means.

Caution:

At once the very intimate personal nature of the facts which are suggested below speak emphatically of the very great caution which must be exercised. If caution is neglected and confidence shaken, defeat of one's purpose, frustration of one's effort, disaster to one's project and failure for oneself are certain, not to mention the harm that may be done to the individual through one's blundering.

This is a very delicate operation. Disaster is sure, if force is used. One must *win* his way to this very precious information by proving himself to be worthy of the confidence involved. The best way to prepare oneself for success is to become sincerely imbued with the attitude and spirit expressed in these words:

"Remember the worth of souls is great in the sight of God" (Doc. and Cov. 18:10.)

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned.

"By kindness, and pure knowledge, which shall greatly enlarge the soul, without hypocrisy, and without guile." (Doc. and Cov. 121:41, 42).

Facts About Pupils:

Following are some of the facts the Sunday School teacher will find helpful: Name, date and place of birth; names of parents; number of brothers and sisters; home conditions; school grade attained; special interest; special aptitudes or abilities; health; personality traits; social, cultural and vocational interests; attitudes toward other people; the church; church interest and activities and preferences.

The books referred to above will suggest many others. The above may represent a practical limit for the present, however. As the teacher learns more about this big subject and becomes better acquainted with the individual pupils, he can add to his fund of specific information.

PROGRAM FOR UNION MEETING

1. Know Your Pupils.

A ten minute talk by Stake Teacher Trainer—outlining the subject and stimulating interest in it.

2. Review of Sources of Information.

A ten minute review of available books. Scanning the headlines. By someone to be selected by stake Teacher Trainer. We suggest a professional school teacher, or someone who understands this literature or who is expert in reviewing books.

DEPARTMENTAL SESSIONS

For Departments of Teachers of Children:

1. More detailed review of chapters of *The Child: His Nature and His Needs;* and Chapter 2, *Methods in Teaching Religion,* referred to above, with special application to Kindergarten, Primary and Church History Departments.

2. How to get pertinent facts about the pupils we teach.

For Departments of Teachers of Youth:

1. More detailed review of Chapter 2, *Method in Teaching Religion* and the chapters referred to above from *Piloting Modern Youth* and *Lives in the Making.*

2. How to get pertinent facts about the pupils we teach.

For Departments of Teachers of Adults:

1. Review of following chapters from *Piloting Modern Youth*:
   Chapter 6, For Fathers."
   Chapter 7, "For Mothers."
   Chapter 8, "For Fathers and Mothers."

2. Review of Chapter 2, "Better Homes," in *Lives in the Making.*

3. How we can get information about the people we teach which will help us help them to realize the objectives of Gospel teaching in our department. (See objective for Gospel Doctrine Department, August issue, Union Meeting Department.)

The departmental features may be presented by the stake board members or by persons specially selected and coached by the stake board members.

STRONG MEN NEEDED

God needs men of character
His purpose to fulfill;
Meek men . . . and humble . . .
Who seek to do His will.

For this . . . His chastening wind doth blow
While weak men perish 'neath the gales!
But he who rules the storms must know—
Strong hearts arise from wind-swept trails.

—Isabelle Ruby Owen.

CHORISTERS & ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham, Gerrit de Jong and Wallace F. Bennett

Song No. 58, "Hark, Listen to the Trumpeters," will be studied in the October Union Meetings and practiced with the Sunday School congregations in November.

THE MUSICIAN'S TASK

"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."—*Doctrine and Covenants* 25:12.

How many members of our Sunday Schools actually sing our songs so that they become prayers unto the Lord? And how many feel that their songs are answered with blessings upon their heads?

And still, unless this is the case with a great number of those who participate in our Sunday School songs, our singing is perfunctory and fails to produce the effects that should follow it. For the text quoted above states precisely the reason why we sing at all in our church assemblies. When we meet for the purpose of worshiping the Lord, as we do in the opening exercises of our Sunday Schools, there are many ways open to us in which we might express our devotion unto the Lord. Among these, singing is one of the most important.

From this it becomes plain that after we as choristers and organists have mastered all we can of the technique of our particular work, we must still keep in mind that all our technical training and preparation is but a means to a great end. We should go beyond calling attention of our Sunday School members to matters of technique and help them really to *sing*. And they will not really be singing unless what they sing is a sincere expression of their own feelings and attitudes; in other words, the members of our Sunday School congregations must really find opportunity to worship through their singing, just as they do in the prayers that are offered, in the sacrament that is administered, or in the speeches that are made. This, then, is the greatest task that confronts the Sunday School musician, to help the members to see beyond the technique necessary to render our songs properly, so that the rendition will not be barren, but a true expression of the innermost feelings of the heart.

This is not an easy task. It requires constant and diligent application on the part of chorister and organist. The songs must be thoroughly studied from the standpoint of both text and music, and when they are presented to the congregation the presentation must be well planned and organized. This includes an understanding between chorister and organist so that the desired spirit and devotional attitude will actually be produced through the singing of a given song. Then our singing will be much more than a mere going-through-the-motions, will be full of spirit and true devotion, a delight unto chorister and singers alike, and will be answered with blessings upon the heads of all who participate in such real singing.

"The letter killeth, but the spirit maketh alive." Let us make full and consistent use of all our technical knowledge, but let us always recognize that this is but the means toward that great end, another way of expressing our worship of our Heavenly Father.

THE VALUE OF SUNDAY SCHOOL MUSIC IN THE HOME

(Talk given by Ruth Chandler in the North Ogden Sunday School Conference)

To me, it isn't a question of whether or not it *is* valuable, because I have enough faith and confidence in the men and women who compile our book to know that they would select only those songs that would have a good influence.

Every song in the book contains a message of truth—the same as we are taught in our Sunday School classes. When we hear these songs in our homes—hum them as we work or gather around the piano in the evenings we get that message; we probably don't think anything about it but we do know we enjoy singing them and we feel inspired and encouraged to be better Church members.

As I looked through the songs in the book they seemed to be in four classes, each with a different lesson to teach.

The first was: "Love and Praise God." In the *Doctrine and Covenants*, page 137, is the quotation: "For my soul delighteth in the song of the heart, Yea, the song of the righteous is a prayer unto me and it shall be answered with a blessing upon their heads." This might have been the inspiration for many of the songs of praise such as "Lord Accept our True Devotion," "I Do Remember Thee," "'Tis Sweet to Sing the Matchless Love," "Praise God From

(*Continued on page* 384)

WOMEN'S DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman
Assistants: Mrs. Elizabeth McKay Hill, Mrs. Mary Grant Judd and Mrs. Ida D. Rees

LESSONS FOR NOVEMBER, 1936

ENCOURAGING SELF-EXPRESSION

Lesson 39. For November 1, 1936

Objective: To teach that participation in Church activities clarifies our thinking and improves our power of expression.

Method: As a beginning for this lesson the blackboard could be used. Let one pupil write, and the different members of the class suggest, ways of stimulating self-expression. Some twenty types are mentioned in the lesson; more could be added. With this list before the class the following topics could be profitably discussed: (1) Need of expression; (2) Advantages of expression both to ourselves and to our associates; (3) How lack of expression handicaps us.

Show that we really feel a thing or know a thing best when we can express it. Sometimes a testimony of the truth of the gospel has come to a woman as she arises and expresses her thoughts in Fast Meeting.

One of our big faults is our willingness to listen to a good sermon, a fine talk, a well prepared lesson, a beautiful prayer, but shrink from taking any active part ourselves. Also women who preside are disposed to call on those who can do things well and overlook the others. Often a woman who makes a poor showing upon her first appearance could do infinitely better if given a second chance. Read the last four paragraphs of the lesson in class discussing each one as it is read. Let four different women do the reading. Read *Doctrine and Covenats,* Sec. 60:2-13.

Discuss question 3.

One way of expression which is open to every woman is that of singing in the home. One need not have a trained voice to do this. We should form the habit of singing at work, singing around the little ones; family singing is also to be commended. Often a dark day will brighten, a hard task lighten, a rebellious spirit relent, under the influence of song.

Ask your class members to put forth the experiment and report results later.

A homemaker is continually expressing herself in the home; in its decoration, in its management. A beautiful home is the expression of a beautiful mind.

Throughout this thought too that each Latter-day Saint girl, as she expresses herself, is thereby helping to express the entire Church.

DEVELOPING INDIVIDUAL TALENTS

Lesson 40. For November 8, 1936

Objective: Obedience to the gospel reveals to us our latent powers and stimulates their development.

Method: Have the objective written on the blackboard. The teacher could begin the lesson by giving the thoughts in the paragraph which tell of the orchestra, the tapestry, etc. Then read the poem in the lesson.

Two members of the class, by previous appointment, could give briefly the stories, the one about the girl at the university dormitory and the other about the young man who won his bride.

Previous to this Sunday find one or two women or girls in your ward who have received some special recognition for the use of their talents in some lines of endeavor. Let them tell briefly how they began and pursued their work. Many girls who feel they have talent do not know how to take the first step, hence waste much valuable time in getting started.

Stress the thought that only our best effort grows better, only hard work and infinite pains will make good.

Now let the class name some tendencies that could and should be cultivated. We are often discouraged by the thought that ours is small talent and not worthy of development. Discouragement comes from the evil one. If we do all we can to develop a talent it will give us understanding of the greater ones; it will give us something to do as we grow older and we can know that in the future world we may progress further along the line we begin in this life. Read Isaiah 32:9-11.

Read the paragraph beginning "One of the most precious talents."

Answer and discuss the three questions at the end of the lesson. Read again the objective of the lesson.

SWEEPING ASIDE OBSTACLES

Lesson 41. For November 15, 1936

Objective: With our distant goal of perfection before us, we must never permit any temporary condition or circumstance to discourage us.

Method: First, bring out that the aim of the Latter-day Saint girl and woman is perfection; that perfection calls for a striving for excellence in the physical, the mental, the moral and the spiritual sense.

Have the class name some obstacles that often stand in the way of our progress. As these are named let members tell in a few words a way of overcoming each of these hindrances.

By previous assignment have someone discuss the sentence in the lesson—"The fundamental obstacle in the way of mental development is perhaps that of wrong habits of thinking." Have the quotation of St. Bernard read at least twice and a brief comment made upon it. The second question at the end of the lesson could be discussed, showing how these two families expressed themselves and the probable results of the two methods followed.

Question 1 should then be discussed. Name the obstacles mentioned in the lesson and let the pupils explain a good plan for overcoming them.

Let your class specify some situations that could be either obstacles or opportunities depending upon the individual's viewpoint and let the class show how this difference is possible.

"To each is given a bag of tools,
A shapeless mass and a book of rules
And each must build ere life is flown,
A stumbling block or a stepping stone."

THE VEHICLES TO SELF-MASTERY

Lesson 42. For November 22, 1936

Objective: Self denial in small things will lead to self mastery over great things.

Method: Begin the lesson by having someone read to the class the first paragraph in the lesson.

Let one class member tell what is said of the circus performer; let another tell of the great scholar. Read the sentence beginning: To be complete master of one's self, etc..

Explain the word of wisdom as a vehicle to personal self-mastery and not as a mere negative command. Discuss the subject of moderation in all things.

Discuss the matter of achieving mental self-mastery. How does this apply to mothers? Read the paragraph about love.

Have your class members name some of the things that daily challenge self-control in your community, (1) to older people, (2) to young people.

Repeat the objective at the close of the lesson.

Sunday, November 29, 1936

Open Sunday. For Local Subject

CHORISTERS and ORGANISTS

(*Continued from page* 382)

Whom All Blessings Flow," "God is Love," "Hymn of Praise," and "I'll Serve the Lord While I am Young." I have only mentioned the titles of a few songs but you will recall the words and recognize the story of praise each one tells.

The next group of songs teaches "Love at Home."

First and foremost in the group is that immortal song of John Howard Paine, "Home Sweet Home." Another beautiful song but by an unknown author is "Love at Home." Perhaps the most appealing is "Angry Words" because of the logic in the thoughts —"Love is much too pure and Holy, Friendship is too sacred far, for a moment's reckless folly thus to desolate and mar." "Catch the Sunshine," and "Jesus wants me for a Sunbeam," are two songs every child knows and loves to sing. There are a good many more similar songs that teach love thy neighbor.

The third group, written especially for those who live in the United States, teaches love and respect for Country. Patriotic songs like "The Star Spangled Banner," or "America," or "Battle Hymn of the Republic," are songs every red-blooded American should know. The home is undoubtedly the best place to teach patriotism. Other songs are: "Utah, the Queen of the West" and "Proud, Yes of our Home in the Mountains" and "The World is Full of Beauty."

The fourth group holds a vital message for everyone—the message of hope and encouragement. Everyone knows "Count Your Blessings," "If the Way Be Full of Trial, Weary Not," "Shine On," and "Today While the Sun Shines," and "Choose the Right." These are only a few of the songs we should sing.

If Sunday School songs can teach these four things, Love of God, Love of Neighbor, Respect for Country and Hope and Encouragement, they play a very necessary part in the home and are indeed valuable to us,



GOSPEL DOCTRINE

SUBJECT: TEACHINGS AND TESTIMONY OF THE NEW TESTAMENT WRITERS

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age, Not Otherwise Assigned.

General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman; Mark Austin, Herbert B. Maw.

CONCERT RECITATIONS FOR OCTOBER, 1936

(James, Chapter 5, verses 14, 15 and 16)

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.

"Confess your faults one to another and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

LESSONS FOR OCTOBER
PRACTICAL RELIGION

Lesson 31. For Sunday, October 4, 1936

Objective: The ills which beset men and nations can be cured by the application of the principles of practical religion. There is the objective of this lesson. The six principles treated in the lesson Quarterly when considered in the line of the objective afford abundant confirmation and illustration of its truth.

Corroborated.

Observe how many moral and spiritual ailments of men and nations would be uprooted, if all men were to be "born again" in the sense in which that term is used in the Quarterly, namely, to acquire by appropriate Gospel ordinance, and righteous living, the desire, determination and power to overcome the sensual things of the world and to attain the higher or spiritual things. Consider what a transformation would be wrought in men and nations; if all *evil speaking* were to cease, and all *covetousness* were to be cast out of the hearts of men and there were never again to be *"ill gotten riches;"* if *faith* were the common possession of all men and all were humble enough to *confess* faults and were sincere and loving enough to *"pray for one another."*

Applied.

When this attitude is taken toward this lesson, the period can be made inspirational and constructive. The greater part of the time should be devoted to developing suggestions about how these principles can be applied to the practical every day situations and problems of the members of the class in and out of the home, and in all their relations with others. For example, look at the first question appearing at the end of the lesson Quarterly. Have some member previously assigned explain briefly what "good works" might logically be expected of one who has been "born again."

Similarly, what would be such a person's attitude toward and action in respect to evil speaking. How can this vice be up-rooted and destroyed?

Likewise, what can we do to remove covetousness from our natures?

What about "ill-gotten" wealth?

A moment's thought reveals many practical and timely applications of these principles involved.

Caution.

Unless you are very careful the class discussion will get beyond control and you will witness the sad spectacle of someone right in your class engaging in evil-speaking and evidencing covetousness towards those, whom they may claim, have "ill gotten riches." In other words, there is dynamite in this lesson, which must be handled skillfully and expertly.

It is readily foreseeable that when the subject of "ill-gotten riches" is discussed, people who are not blessed with many of the world's goods may express opinions about the wealthy which will amount to a general condemnation of their wealth as "ill gotten." It is a very little step from this to a bitter denunciation of the wealthy and then to all manner of evil speaking about them, much of it rooted in covetousness.

Right Attitude and Approach.

How shall you meet this situation, avoid-

ing the development of a display of the vices you would destroy, and creating an inspirational attitude which will send the members of the class away with a constructive resolution to develop the virtues in their own lives. The solution is to be found in your attitude and your approach.

Commend Right Use.

The heart of the problem is in your attitude toward wealth and those who possess it. At the outset it must be admitted that in many cases wealth is "ill gotten," and that it is "ill-used." Leave judgment, condemnation and punishment of the guilty to the Great Judge. Our one prerogative is to acknowledge and commend the wealthy who use their wealth for righteous purposes, for the benefit of their fellow men and consequently for the purposes of the Lord. "Inasmuch as ye do it unto the least of these . . . you do it unto me." There are many, many illustrations to be found of men of wealth who have used and are using their wealth in commendable ways.

Encourage Cultivation of Talent.

It must also be admitted that among the many talents with which men are endowed the talent for making money, the money-sense, economic efficiency, thrift, industriousness, good management—is an important and socially useful one, the development of which should be encouraged. When righteously employed it is properly classed among the virtues. Only when it is abused, by being unrighteously employed, is it a vice.

Benefits For All.

As a matter of fact, most men possess this talent in a degree. Its development to an efficient degree is possible in all who will put forth the required effort and apply the required wisdom and good judgment. It is, therefore, right to encourage all people to be industrious, thrifty, resourceful, saving, to avoid waste and extravagance and to be diligent and energetic in all productive activities, for these are simply wealth getting and wealth using pursuits. There is abundant scriptural support for this emphasis.

Best Assurance of Right Use.

The well taught Latter-day Saint who sees clearly his responsibilities and his opportunities in regard to this subject will have no time for evil-speaking, no occasion for covetousness, no disposition to acquire "ill-gotten riches." Rather he will be motivated in his efforts to develop economic efficiency and to acquire wealth by the spiritual powers and purposes which he acquired when he was "born again." This is the great guarantee of the righteous use of wealth.

Enrichment.

The following references support the subjects indicated and will prove to be valuable enrichment:

Evil Speaking.

"Judge not . . ." *Matthew* 7:1-5.

"He that is without sin . . ." *John* 8:7.

"Cease to find fault . . ." *Doctrine and Covenants* 88:124-125.

Covetousness.

". . . Keep yourselves from all covetousness." *Luke* 12:15 (R. V.). See also *Doctrine and Covenants* 88:123.

"Seek not for riches but for wisdom." *Doctrine and Covenants* 11:7. See also *Doctrine and Covenants* 136:20; 19:35.

Righteous Use of Wealth.

"Charge them that are rich . . . to be rich in good deeds." 1 *Timothy* 5:17-19. *Moral Teachings of the New Testament* (Bennion), pp. 175-181; *Ethics of Citizenship* (Bennion), for utilitarian theory of property, pp. 65-66.

Encouragement of Industry, etc.

"Seest thou a man diligent in his business?" *Proverbs* 22:29.

"Whatsoever thy hand findeth to do. . . ." *Eccles.* 9:10.

"Be diligent in preserving what thou hast . . ." Doc. and Cov. 136:27; 38:38.

". . ." *Doctrine and Covenants* 136:27; 38:38.

"For whosoever hath, to him shall be given . . ." *Matthew* 13:12.

"Thou shalt not be idle . . ." *Doctrine and Covenants* 42:42.

"Woe unto you poor men . . ." *Doctrine and Covenants* 56:17. See also *Doctrine and Covenants* 78:30-31.

See also *Moral Teaching of the New Testament* (Bennion), pp. 169-172, particularly last paragraph.

SAUL OF TARSUS

Lesson 32. For Sunday, October 11, 1936

Objective: "In the seeds of youth lie the harvests of maturity." Herein is our objective for this close-up study of "the world's greatest missionary." This objective lends itself to uplifting application.

Know Saul, the Youth.

But first let us live vicariously through the youth of Saul of Tarsus. Every member of the class should be urged to read the very interesting story in the Quarterly. It is unfolded with a grace and charm that is entrancing; and leaves the reader with a feeling of respect and affection for the boy, Saul.

Assignments.

By previous assignment members of the class may be given each of the titled subheadings of this lesson to present briefly in their own words in the class. This will get the whole story before you. Another way to get the facts before the class is to assign to ten members of the class the ten problems for consideration appearing at the end of the lesson in the Quarterly.

Factors For and Against.

The final effect of this part of the presentation should be to move your class with a

feeling of intense interest in hopefulness for Saul as to his subsequent career. This can be done by bringing out clearly the favorable aspects of his youth: parental training, education, Roman citizenship, vocational training, his disposition of earnestness, and zeal. Interest and dramatic effect can be added by showing how certain factors in his youth were opposed to his best interests, namely, his training as a Pharisee; his participation in persecutions of the Christians. In a later lesson, we shall see the dramatic climax which developed from this conflict.

Modern Parallels.

The full effect of this lesson can be brought home by presenting a parallel. The dramatic forces which play in the lives of all young people are to be found in the life of Saul of Tarsus. For illustrations of those forces at work in the lives of young people today, we need but look around us, right in our own homes, and in the homes of our neighbors.

Now in order to develop the application of the objective in an impressive way, set up on the one hand the factors in the lives of the young people you know which work to their advantage and well being in maturity; and on the other hand, the factors which are opposed to their well-being. Remember the objective: "In the seeds of youth lie the harvests of maturity." Saul's career illustrates both kinds of factors.

How to Increase Favorable Factors.

What are the factors favorable to your own young people? and those opposed to their welfare? What can you do to help your young people to surround themselves with more of the favorable? How can you help them to meet triumphantly the crises which will inevitably result from the opposition of these forces in their lives?

How does it help to recognize these factors to know that the forces of deterioration are constantly working upon human personality, and that effort is required to counteract them by applying the saving power of Gospel principles?

"The World's Slow Stain."

A very impressive article, eminently applicable to this subject by way of enrichment will be found in the September, 1935, issue of *The Reader's Digest* entitled "The World's Slow Stain," by Channing Pollock. It paints an inspiring picture of the brilliance, beauty and charm of idealistic, hopeful youth and then contrasts that with a picture of maturity corroded and defeated by the "world's slow stain." It is a realistic, but a powerful presentation which will quicken insight and discernment and help to prepare adults to give youth the encouragement and guidance it must have if it is to keep its youthful virtue and beauty into maturity.

Many songs suggest other enrichment possibilities. Among them are "Shall the Youth of Zion Falter," "In our Lovely Deseret."

SAUL'S CONVERSION

Lesson 33. For Sunday, October 18, 1936

Objective: *"Evil and error bring heaviness of heart; obedience to truth, joy and freedom of conscience." "Sincerity leads to a knowledge of the truth." These objectives find illustration in Saul's conversion.*

Dramatic Event.

One of the most dramatic events in religious history is the subject of this lesson. The opposing forces were arrayed: Paul's purpose of persecution on the one hand; and the Lord's will on the other. The outcome was Paul's complete transformation. That is the subject of the next lesson.

Assignments.

The questions and problems for consideration appearing at the end of the lesson in the Quarterly bring out many very important points. In developing this lesson, it will be well to follow them very closely. Assign them in advance to as many members of the class and allow opportunity for each assignment to be given briefly in the class.

Different Conversions.

One important observation is deserving of consideration by way of application. It is well raised by a quotation which appears in our teacher-training text book: "Teaching as the Direction of Activities," by Dr. John T. Wahlquist. See pages 196 to 199. The sub-heading is entitled "Individual Differences in Religious Instruction." The quotations on page 198 from Professor Ames about the spectacular nature of Paul's conversion and from Edward Everett Hale about the quiet kind of spiritual growth raise an important point for emphasis. Paul's special circumstances and particular need for a miraculous conversion explains why he was so converted. The fact that conversion or testimony comes to most of us in quiet, natural ways does not reduce one whit its value and strength. It can be every bit as strong and potent as Paul's. There is great comfort and encouragement in the thought.

The Wahlquist book should be available to all teachers by applying to the ward teacher trainer, superintendency or librarian.

A CHANGED LIFE

Lesson 34. For Sunday, October 25, 1936

Objectives: *In last Sunday's lesson we passed the crisis in Paul's career. Today's lesson deals with the outcome of that crisis. The contrast of Paul's feeling before with his feeling after that crisis is impressively summed up in the two objectives: of the last lesson—"Evil and error bring heaviness of heart," and of this lesson—"Wisdom and*

happiness are found in the Gospel of Christ.

A Classic Example.

At the outset it is well for the teacher of this lesson to recognize in the story of Paul's early career, his conversion and his subsequent career a series of true to life situations for which there are many parallels. Sacred and secular history are replete with corroborative examples. True, the facts will not be identical but the factors will be found to be true to type. For example, Alma whose story is told in the *Book of Mormon,* began a wayward career as a brilliant, richly endowed youth. His conversion wrought a complete transformation in his life. Thereafter, he used his talents in vigorous and brilliant Gospel preaching.

A Life-long Safeguard.

Just last Sunday I heard the testimony of a man who said that as a youth he had been careless and wayward, but that the fact that he had as a child been baptized and confirmed returned frequently to remind him that he had once undertaken to live the righteous life. This had been a precious, golden cord which ultimately succored him and won him anew to desire the blessings of being "born again."

How to Grow.

The urge to turn about and live better comes to us frequently. Life is a sequence of repentances growing out of dissatisfaction with ourselves. Fortunate is he who keeps alive the disposition to be humble, and the power to repent, for he has the means of reconditioning himself and of growing ever better, wiser and happier.

Friends—Enemies.

Even in the details Paul's career is significant and instructive. When he turned from the old to the new life, his friends of old, became his new enemies; those whom he hated and persecuted of old, he came to love and help. How like life! The man who casts off folly and error and breaks with his comrades of that part of his career, knows from personal experience what he has to contend with from his new enemies who were one time friends.

True to Every Man's Life.

The story of Paul's life is therefore, a classic. It illustrates those true to all life forces which give it an abiding, universal appeal. It endures because it is the story of every man whose life is transformed from error to truth.

Enough of the facts of Paul's life is before the class at this point to make pertinent this much reflection upon its interest to us today. We believe these observations at this point, by way of introduction to the facts of today's lesson, will enhance the interest of the class members in those facts and will suggest enough to them to cause them to think of other interesting parallels and illustrations.

The Story Told.

It would be effective, if the story, which is so well told in the Quarterly could then be unfolded. The questions appearing at the end of this lesson in the Quarterly might serve well as an orderly outline, by following which the story could be told. Allow as many members of the class as possible to participate in this by making assignment of questions or parts in advance.

Church-Relief, Then and Now.

An interesting side-light is suggested by a reference to the depression suffered by the members of the ancient church and to the "Church Relief Program" of that time.

Enrichment.

As enrichment material, someone who knows the story might be asked to tell briefly about Alma's conversion, (*Book of Mormon,* Alma 36) and from secular literature, of Jean Val Jean's, from Victor Hugo's *Les Miserables.* Of course, these would have to be greatly abbreviated by relating typical illustrative scenes or episodes which illustrate the situations of these characters before and after the crises in their lives. Verses 6 to 25 of the 36th Chapter of Alma cover Alma's crisis. The story of Jean Val Jean's experiences with the Bishop of D. and a scene or two illustrative of his subsequent self-sacrificing, mankind-serving career would suffice to hint of the crisis and outcome in his career.

CONCERT RECITATIONS FOR NOVEMBER, 1936

(Galatians, chapter 6, verses 9 and 10)

"And let us not weary in well doing: for in due season we shall reap, if we faint not.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

PAUL, THE MISSIONARY

Lesson 35. For Sunday, November 1, 1936

Objective: "A testimony of the Gospel impels one to give "good news" to others." "Fearlessness in defending the right arouses the enmity of the sinful and ignorant, but wins the respect of the intelligent and sincere." These objectives find excellent illustration in the lesson for today. And because the objectives are true for all time, and the lesson subject matter for today is to be used

as illustrative material, we should look to other sources for other illustrations of these truths. There are many parallels.

Parallels.

For example, Paul and his companions were so bold that they went right into the churches and synagogues of other faiths and preached, and won many followers. The early missionaries of the modern Church did the same thing and converted whole congregations. See accounts of the missionary labors of such men as Heber C. Kimball, John Taylor, Wilford Woodruff, the Pratts, etc.

A Precious Message.

The situations of the ancient and modern missionaries are alike in another very important respect: both have to present a pure, unadulterated Gospel message—so badly needed by the world and so precious to the missionaries themselves that their enthusiasm and zeal for it motivated them to superhuman effort.

The World Wants Truth.

Today we have the same pure message for the world. The world was never in more dire need of it, *never hungrier for it.* There may be doubt in the minds of some people as to the truth of that last phrase "never hungrier for it." The facts are: there appears to be a wide-spread indifference to religion; more and more people are becoming "unchurched," they think they have been disillusioned about religion. The religion they know about has been discredited so completely that many people hold it in contempt. Too often it is the subject of jest and ridicule. Yet they know nothing about Mormonism. From the standpoint of the opportunities of modern Mormon missionaries "the field is ripe already to harvest." The outstanding fact is that Mormonism has a supremely worthy and pure Gospel message for the hungry and disillusioned world. Mormonism is a body of religious truth which will challenge and win the respect of the best minds in the world, if it is adequately and accurately presented to them. It is a complete answer to the so-called "religiously disillusioned." Latter-day Saints, to be worthy of the priceless gift they have, should present the message of Mormonism to the world with the same uncompromising, intrepid, bold and courageous spirit and conviction that the Apostle Paul, the other missionaries of the ancient and the early missionaries of the modern church presented it in their time.

Aids to Travel With Paul.

Now to experience more of the zeal of fervent missionary work. Let us travel with Paul and his companions and have vicariously some of their experiences. As aids to the imagination we should have a map of the missionary journeys of Paul. See the maps in the standard Student's Bible, or in the Missionary's Bible; or obtain a large map thereof. Lacking the latter, draw on the blackboard an outline map of the Mediterranean countries included in Paul's journeys. Fill in this map as the journey progresses. As a guide see the lesson Quarterly, Student's or Missionary Bible, or any good Bible geography or Bible or general encyclopedia.

What Happened At Each Place.

Also on the blackboard in a space reserved for the purpose make a list of the points associated with and of the events which transpired at each of the places to which Paul and his companions went. This helps to fix in the mind the distinctive things which make each place connote more to us. For example: *At Antioch*: (1) Paul preached first recorded missionary sermon; (2) in synagogue; (3) about Jesus, salvation through Him, and His resurrection; (4) about His rejection by Jews, hence He is preached to the Gentiles; (5) won favor of the Gentiles; (6) many of whom "glorified the word of the Lord;" (7) He (Paul) was persecuted by Jews; "shook off dust of his feet against them."

Likewise, the salient facts about Paul at Iconium, at Lystra and Derbe, at Cyprus and at Perga, written on the blackboard will help to fix these significant points upon the minds of the members of the class and will greatly increase their enjoyment of the vicarious experience of traveling and preaching with "the world's greatest missionary."

Against Great Odds.

The fervor and zeal of these great missionaries are made to stand out in heroic proportions when viewed in the setting of the great odds against which they fought. There were the difficulties and hardships of travel, of obtaining food and shelter, of presenting the Gospel to strangers, idolators; persecution and mobbing by the Jews. In the face of all of these, Paul and his companions continue to be bold, audacious, intrepid. Their strength and courage came from the truth they taught. Sing in the class "O Say, What is Truth?"

Assignments.

Use the questions and problems in the Quarterly for special assignments. Brief reports upon each of these can be fitted in at the right places as your presentation progresses. The more the members of your class do to help present these lessons, the more they get out of them, the more they like them and the more loyal and helpful they will be.

PAUL'S SECOND MISSIONARY JOURNEY

Lessons 36 and 37. For November 8 and 15th, 1936

The subject matter to be found in the Lesson Quarterly under this title is so extensive that the author, though treating it as a unit,

deems it too much for one lesson and, therefore, suggests that it be taught as two, using the Sundays of November 8 and 15, 1936.

The material can be unified with at least three aids: (1) Under the title of the second missionary journey, (2) under the objective: *To defend God and the Truth in the face of fierce opposition and persecution is a quality of greatness and a sure manifestation of sincerity,* (3) by adopting a dramatic method of presentation.

What Motivated Paul?

Upon reading the whole lesson in the Quarterly one is impressed with the question: what made Paul willing to suffer such hardship and persecution? It is evident that Paul yearned for and greatly desired to be always in the thick of the fight for the cause of truth. He loved the truth, because he saw in it the means of salvation for his fellowmen; whom he loved. Ultimately, therefore, it was his love for his fellow men which impelled him to suffer so much for them. In the lesson covering the third missionary journey, we shall see that that love was reciprocated. Paul made enemies, but he also made many true and loyal friends who loved him dearly.

Dramatic Presentation. How to Organize Facts in Paul's Career.

Unifying these lessons by adopting dramatic method of presentation does not mean dramatizing the lessons. It means building up dramatic interest by using well-known dramatic devices. The essence of drama is the presence in a situation of conflict or clash. Conflict is created when two opposing forces come together. Paul's whole career can be organized along these lines. No career was more intensely dramatic.

Take Paul's whole career. Cut it in two parts. In one part include all things *favorable* to him; in the other all things against him. Then watch the action of these forces against each other until a climax is reached and you will have a well unified and intensely interesting and effective presentation.

Use the Blackboard.

Divide your blackboard into two parts. At the top in the middle write "Paul's Second Journey;" under this write the names of each of the places Paul visited on this journey leaving enough space between each subheading to write in the side "For Paul," the things in his favor and on the opposite side the things "Against Paul." This will put graphically before the class all the dramatic elements leading to a climax.

Use a Map.

As suggested in the preceding lesson a map, this time showing the second missionary journey, will prove to be an invaluable aid. It will help to make the experiences realistic and far easier to imagine and to experience vicariously.

With these aids, when you come to the end of the first class period on November 8, 1936, you will see that you can break off where you must by reason of the expiration of the class time, and will have no trouble next Sunday in picking up the story and continuing on the conclusion. The aids suggested will help you preserve this desired continuity. Use them, unless you can find better means.

Observations:

Do not expect to find the dramatic elements in equal number, and in some cases at all, in every place Paul visited. In fact, in some places only one kind of element is discoverable. For example, an element of *furtherance,* therefore, favorable to Paul is all that is mentioned in the Quarterly as occurring "at Lystra," namely—"the finding of Timothy." Whereas "in Galatia" two "for" and one "against" him are noted: For: his success in preaching and baptizing; and the tender love and care of his friends during his illness: against: His illness.

Drama aplenty develops at Athens! Use the device suggested for separating the factors for and against him then watch the outcome. Here the effectiveness of the device will be clearly demonstrated.

It will apply also "at Phillipi," "at Thessalonica." Build up vividly the effect of his loneliness in Athens. What missionaries have not felt as Paul must have felt on that occasion! The great climax here is the Oration on Mars Hill.

The questions and problems at the end of the lesson in the Quarterly clinch important doctrinal points which should be stressed at the proper time.

Note the many parallels which are suggested by these lessons: Paul's ardor for missionary work is typical of the ardor all Christian missionaries feel when they have been touched by the Holy Ghost. Their great yearning is to share their knowledge with their fellow men; this yearning has its foundation in an abiding love of fellow men. This is capable of abundant illustration from the careers of modern missionaries.

The Christian doctrine which captured the interest and held the attention of Gentiles or non-Christians in Paul's time was the doctrine of "The Resurrection," as typified by Christ's crucifixion and resurrection. This was the supreme, challenging idea. Note its reception at Athens. It stunned the Athenians. What comparable, companion doctrine of the restored Gospel has a similar, attention-arresting effect upon the modern world? Is it not the doctrine of "Salvation for the dead?" Let the modern returned missionaries bear witness.

Fourth Sunday, November 22, 1936

Open Sunday

A THIRD MISSIONARY TOUR

Lesson 38. For November 29, 1936

The story of Paul's career reaches new dramatic heights in this lesson. Use the device of setting out the factors of furtherance and hindrance, heretofore suggested and note the powerful effect it helps to produce.

Paul's purpose, which we desire to see furthered, and for which we feel anxiety and concern when it is *hindered*, is to carry the Gospel message to all people.

At Ephesus the forces of furtherance and hindrance are at work. Bring out vividly by listing them as "For Paul" or "Against Him." Some of these arise from intellectual conflicts, differences of opinion or doctrine. Others arise from the selfish interests of tradesmen, to-wit, the opposition fomented by Demetrius, the silversmith.

The factors of furtherance are chiefly founded upon Paul's great spiritual power, which won him many loyal and devoted friends.

An ominous factor is the "Forboding Prophecy" of Agabus which forecast serious trouble for Paul at Jerusalem. Closing the third missionary journey with this, makes for natural dramatic suspense. It leaves us anxious for Paul's welfare and for the ultimate success of his purpose. But let us wait and see. Perhaps intrepid, audacious Paul will yet snatch victory from defeat.

We are beginning to sense the fuller meaning of Paul's words, uttered near the end of his turbulent career: "I have fought the good fight. I have kept the faith."

The objective of this lesson gives emotional warmth to it: "Sincere followers of Christ experience a bond of brotherhood that awakens and sanctifies friendship—rare treasure of noble souls." How supremely well illustrated in scenes of this lesson where Paul and his friends are brought together! And similarly, how conclusively corroborated in our own lives by the affection our missionaries feel for those to whom they have carried the Gospel, and the love we have for our brethren and sisters the world over. The lesson is full of power and opportunity with this objective. Make the most of it.

A Parallel and Application:

As we read of the touching scenes where Paul and his friends are together and we feel, even vicariously, something of the love and devotion in which these good people held Paul, do we discern in ourselves any feeling of envy? Do we say in effect to ourselves, paraphrasing the little song: "How I wish that his hand had been laid on my head and his arm had been thrown around me?" If so, it is a pardonable bit of envy. But we have no need to envy our brethren of the ancient church their enjoyment of their affection for their beloved apostle, Paul. We can bestow love like that upon our modern Peters, Jameses, Johns, and Pauls. We have that opportunity by attending stake and general conference and hearing them, being in their presence, and by following their advice.

Furthermore, our association with other righteous men of stake presidencies, ward bishoprics, ward teachers and in fact with obscure righteous people wherever they may be found brings the same joy.

Children who are brought into the hallowing influence of association and friendship with righteous people have a life-long safeguard and an abiding encouragement to righteousness. What can we do to keep our children responsive to the righteous people they meet throughout life?

"Inasmuch as ye do it unto the least of these, ye do it unto me."

Suggested enrichment: Songs: "I Think When I Read that Sweet Story of Old, "Behold, 'Tis Eventide": Story: "Where Love is, There is God Also," Tolstoi.

Questions and Problems at the end of this lesson in the Quarterly provide an effective outline and summary of points for emphasis. Use them in the most effective places as the lesson progresses.

CAN HABITS BE BROKEN?

When Samuel Chadwick was principal of Cliff College there was a rule that no student was to smoke. One evening a new student, much older than the average, went to the principal to get permission to smoke a pipe. He said he had been a smoker for twenty years, and since coming to the college had tried to do without tobacco. "But, sir," he said, "I can't hold out much longer. I am dying for a smoke." The principal looked at him for a moment, then pointing to a seat, said, "Sit down on that chair and die." He went on to explain that any man who allowed a habit to get such a hold on him that he would die if he gave it up was best dead. After a pause he said, "Let us talk to God about this." Kneeling together Mr. Chadwick prayed that God would glorify himself in this man's life. When the student arose from his knees the craving had gone, and the temptation to smoke never returned.—*From Moody Church News.*

MISSIONARY TRAINING

COURSE D—THE ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman; Carl F. Eyring

CONCERT RECITATION FOR NOVEMBER

(James 1:27)

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

LESSONS FOR NOVEMBER, 1936

First Sunday, November 1, 1936

Open Sunday: To enable the class to catch up with the lesson missed on account of quarterly conference.

THE LAW OF THE LAND

Lesson 38. For Sunday, November 8, 1936

Texts: *Articles of Faith,* Talmage, pp. 413-428; *Sunday Night Talks,* Talmage, pp. 380-390. (See President Clark's Conference Address, April, 1935—Conference Report.)

Objective: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Suggested Material Outline:

I. Church and State Kept Separate.
"This world of ours would be a happier one if men carried more religion into their daily affairs—into business, politics and statesmanship. Mark you, I say *religion* not *church.* Under existing conditions it is imperative that State and Church be kept separate and this segregation must be maintained until the inauguration of Christ's personal reign." (*Sunday Night Talks.*) On this point Jesus speaks: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.)

II. The Law of the Land.
a. Voice in the making of the law. We have no existence apart from a social order. This being true we must cast aside freedom of choice in trivial matters and thus gain the privileges of an enlarged freedom. For example, we are pleased to help make the traffic regulation, "Keep to the right," because our freedom of travel under this rule is greater than if everyone drove as he pleased. We are content to obey a law if we have had a hand in the making of it. In brief, we feel happy as a subject, if in turn we are also a sovereign. This is the situation in a true democracy.
b. Obedience to the Law. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (*Doctrine and Covenants* 58:21.) The Teachings of the Church in revelation to the secular law are presented in Section 134 of the *Doctrine and Covenants.*
c. Obedience under protest. Sometimes law makers do not represent the will of the people, sometimes the will of the majority is not in harmony with social justice and righteousness, sometimes those who interpret and execute the laws are unworthy—even so, we are not justified in breaking the law, but should work diligently to have the bad law repealed or the unfaithful officer removed.

III. The Obligation of the State.
Governments should do more than furnish the discipline of good human law. That government is the custodian of the greatest freedom which offers to its citizens the largest supply of diversified opportunities for personality development. For example, children should have equal opportunity for mental and physical growth and their parents by right ought to have opportunity to earn money sufficient to make this situation possible. Citizens should have opportunity for wholesome recreation, and a physical environment fraught with health and beauty. Natural resources should not be taken from the future generations and turned over to

those who exploit with greed and selfishness. To obtain a so-called efficiency the state must not degenerate into a well oiled, smoothly running dictatorship in which human values languish for want of sustenance. In short, the primary duty of the state is to offer its citizens adequate opportunities to live as persons who are by nature immortal, rational and free.

Suggested Method Outline:

I. After introducing the topic, "Church and State Kept Separate," the teacher might suggest this problem:
Why is religion in politics desirable, while church in politics is very undesirable?

II. The sub-topics under the subject, "The Law of the Land" might be assigned as talks to three class members. In presenting, "Voice in the making of the Law," the member might explain just how our laws are made. He will explain why the people who fail to attend the "Primaries" throw away much of their right of a voice in government, this in spite of the fact that they may vote on election day. In presenting "Obedience to the Law," Section 134 of the *Doctrine and Covenants* should be carefully reviewed. "Obedience under protest" can be made interesting by giving concrete examples. The class member will find it profitable to consult a judge, peace officer, or lawyer on the matter.

III. The subject, "The Obligation of the State" might be presented by the teacher. Then in answer to the question: "What do you expect of your country?" the class could work out the characteristics of their ideal state. Following this, each member could be asked, "Just what can you do as a member of this country to bring about the ideals which have been presented?" In this manner the class will be led to see their responsibility as citizens or coming citizens.

Assignment: As a general assignment urge the members to read the Constitution of their Country, and to note carefully the freedom which it guarantees. Suggest that members, when of age, go to the "Primaries," and participate in the duties of self-government. Following the outline of the next lesson, "Free Will Offerings," you might assign members to talks on the topics, "Who is my Neighbor?" and "Free-will Offerings."

Two and One-half Minute Talk: If given opportunity to present such a talk, you might choose the topic, "The Sabbath Day." Help will be found in Lesson 40.

Teacher's Closing Minute: In closing the teacher might say: "Let us obey the laws of the land. If we keep the laws of God we will have no need to break the secular laws. Please repeat the twelfth article of faith."

FREE-WILL OFFERING

Lesson 39. For Sunday, November 15, 1936

Texts: *Articles of Faith,* Talmage, pp. 429-441; *Sunday Night Talks,* Talmage, pp. 407-410, 421-430.

Objective: Charity is more than almsgiving, it is the "pure love of God" that never fails to see and meet temporal and spiritual needs, that suffers long with patience, that neither boasts of its possessions nor envies those of others, and that knows no pride, subdues selfishness, and rejoices in the truth. (*See Cor. 13.*)

Suggested Material Outline:

I. Who is My Neighbor?
   a. The great commandments. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself," (Matt. 22:37-39.)
   b. Who is my neighbor? Jesus responds by telling a story, the parable of the good Samaritan. (Luke 10:29-37.)
   c. Spirit of Helpfulness. Without an altruistic regard for our fellows we cannot claim to be followers of Christ. "I do not believe that there will be any place in the presence of the Lord for a man who is hateful in heart, mean in disposition, and niggardly. I cannot think that there would be very pleasant association if we had stingy men sitting down in heaven. They will have to learn to be liberal before they can enter." (*Sunday Night Talks.*)

II. Charity—Material Giving.
   a. Need of Giving. In an ideal society there would be no need of bestowing charity, because all would be provided for out of the bounties of the group wealth. But such a society is difficult to establish. Wealth tends toward an unequal distribution because of such factors as these: (1) the selfish and powerful take undue advantage of the weak and ignorant; (2) the lazy, weak, and incompetent fail to do their share; (3) individual differences make some more worthy

of their hire than others, and in our present system the wage scale ranges from the level which even fails to meet basic needs to the level which permits wild extravagance; (4) sickness, old age, and unemployment stop an income of otherwise self-sustaining units. To help rectify the errors of unequal distribution, we find it necessary to resort to material giving, commonly known as charity. In short the law of the jungle, "Might makes right" is met by Jesus' commandment, "Love thy neighbor as thyself."

b. The Dole. It is easy to pauperize a people by giving charity to able-bodied men and women. It is far better to create worthy work projects and offer these competent persons an opportunity to earn a decent wage, in order that they and their children may have adequate opportunities for personality-development. Charity, so-called, is but an attempt to patch up the failures of an unsuccessful social order. While we fail in our system of distribution, the weak and helpless must not be left to languish on the way—charity must carry on.

III. Free-will Offerings.

a. Value Comes to the Person Who Gives. "Jesus said unto him [the rich young ruler], if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." (Matt. 19:21.)

Time spent in the accumulation of wealth with a greedy, mercenary attitude is time lost when judged by the real values of life. But if one uses his possessions in the service of God, at least part of his time will be spent in storing treasures in heaven. But alms-giving must not be ostentatious. "Let not thy left hand know what thy right hand doeth," and certainly do not "sound a trumpet before thee." The value which comes with giving is not gaged by the amount of the giving, but by the attitude. In this connection read the story of the widow's two mites (Mark 12:31-44).

b. Fast Offerings. The first Sunday of each month is designated as fast day and the money saved thereby is to be bestowed upon the worthy poor. It is easy to let the appetites of the body control our living. "Is not the life more than meat, and the body more than raiment?" Fasting in moderation is a practical method of calling to our attention the fact that the spirit as well as the body needs sustenance. It is not designed as a scheme to mortify that which is thought by some to be carnal and devilish, for the body is the holy tabernacle of the spirit; but is suggested as an aid in integrating the body and the spirit into a more perfect soul. For most people fasting in moderation also improves the physical health, especially if fasting is followed by temperate eating not by gorging. Giving the money saved to the worthy poor also adds to the spiritual development.

IV. Dedication of One's All to the Service of God.

a. One's Time and Talents. The giving of one's time and talents, as occasion requires, to the Church brings joy and satisfaction. Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light." (Matt. 13:28-30.) So it will seem to those who render service to humanity through the organizations of His Church.

b. The Lord's Tenth. Tithe-paying is a privilege. We all should learn to give. And the blessing of being unselfish and loyal comes as much to the widow with her pennies as to the millionaire with his pieces of gold, provided each pays the Lord's tenth with sincere heart and contrite spirit. Tithing furnishes to all a means of developing unselfishness; and it serves as a practical method of showing loyalty to the Church which needs revenue to carry on the work of God.

c. Consecration and Stewardship. The law of tithing is a lesser law, given because of our selfishness and greed, as a partial substitute for the higher law of Consecration and Stewardship, commonly called the United Order. An excellent discussion is found in the text.

Suggested Method Outline:

I. The subject, "Who is my neighbor" might be presented by a class member. The reading of the parable of the Good Samaritan might form the nucleus around which the talk may be built. Call attention to the fact that very scrupulous Jews, strict observers of the law, would not pass through Samaria on their way to Galilee even though this was the most direct route. Yet the Samaritan, not the priest or

Levite, was the real neighbor. This parable also teaches how far formalized theology may depart from true religion.

II. After presenting the topic, "Charity—Material Giving," the teacher might ask these questions:

Why does the so-called dole tend to pauperize a people? What has our government done toward establishing old age pensions and unemployment insurance? Suggest other measures that might help solve the problem of economic insecurity.

III. The subject, "Free-will offerings" might be presented by a class member. Point out especially the spiritual values that come from free-will offerings and fasting.

IV. The subject, "Dedication of One's All to the Service of God" should be carefully presented by the teacher. Try to leave the conviction among the members that the privilege to contribute time, talent, and money to the Church is a great opportunity because of the spiritual blessings thus received. Explain that such a motive is much higher than that of paying because one expects to get ten dollars for one in the transaction. This at best is a selfish motive. Also stress the need of showing loyalty by more than mere lip service.

Assignment: As a general assignment urge each member to set up a program of Church service, including the giving of time and talent when called upon, and the payment of fast offerings and tithing. Following the outline of next Sunday's lesson, "The Sabbath-day" assign the subject, "Purpose of the Sabbath" to three class members.

Teacher's Closing Minute: The teacher might close with this statement: "Charity is more than alms-giving, it is the pure love of God which never fails to see and meet temporal and spiritual needs. Let us repeat the concert recitation for November."

THE SABBATH DAY

Lesson 40. For Sunday, November 22, 1936

Texts: *Articles of Faith,* Talmage, pp. 449-455; *Sunday Night Talks,* Talmage, pp. 431-441.

Objective: The sabbath was made to help man develop his spiritual nature; man was not made to be the victim of formalized sabbath-day ritual. Remember the purpose of the sabbath and make good use of this holy day.

Suggested Material Outline:

I. Purpose of the Sabbath.

a. The Sabbath was made for man. The soul of man is the union of the body and the spirit, neither of which should languish at the expense of the other. It is easy to follow the low way of mere physical existence, and center life about eating and sleeping, clothing and shelter, land and cattle, stocks and bonds, hunting and fishing, and many forms of physical recreation. As an aid to spiritual development one day in seven has been set aside as the Lord's day in order that we might be reminded that our spiritual natures need sustenance, and that we might establish habits, through the greater emphasis of religion on this day, which will lead to increased spiritual growth.

b. Man was not made for the Sabbath. The spirit of true sabbath observance may become smothered under the weight of rules and ritual. For example, "in the time of the Lord's ministry, the technicalities prescribed as rules appended to the Law were multifarious; and the burden thus enforced upon the people had become irksome in the extreme. . . . Even trifling infractions of traditional rules were severely punished, and the capital penalty was held before the eyes of the people as a supreme threat for extreme desecration." (*Sunday Night Talks.*) Also read Matt. 12:1-8.

c. A day of rest. The Sabbath is a day of rest from the ways of physical existence, but not from spiritual activities. Jesus was asked, "Is it lawful to heal on the sabbath day?" and he countered, "Is it lawful to do good on the Sabbath day?" (Read Matt. 12:10-13.) We all answer, "Yes, indeed!" In our day we have these instructions from the Lord: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day: for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. . . ." (Read *Doctrine and Covenants* 59:9-13.)

II. The Sabbath and Recreation.

a. We all need play. After a long period of concentrated work, especially of the monotonous sort, we need bodily rest and mental recreation if we are to maintain a sound body and mind. Thus vacations, sports, and amusements are a real

and necessary part of life. Realizing this many promoters have produced expensive and elaborate facilities such as theaters, dance halls, amusement parks, and the like, from which they attempt to make large profits as we seek enjoyment. Too often the profit motive causes such promoters to introduce thrills, and even amusements which are questionable from the standpoint of morals. The Latter-day Saint will select his entertainment wisely, avoiding excessive excitement and degrading influences. Better still, he will cooperate with his fellows and make his Ward House an excellent social and recreational center.

b. Recreation on Sunday. To many, Sunday is not the Lord's day given over to spiritual development, but a day of recreation. Slowly commercialized entertainment has been permitted to open its doors, and too many persons are establishing habits of pleasure seeking on Sunday.

c. What shall we do? There are two important things we can do. First, we can put forth greater effort in making religious services more attractive, not by departing from true religious values but by getting nearer to them; and secondly, we can urge, not against the need of recreation, but the need of a special day, set apart for it. We are told that the world's work could really be done by men working five or even four days a week. Let us have a time for play, so that we will not be tempted to overlook the value of the Lord's day.

Suggested Method Outline:

I. The subject, "Purpose of the Sabbath," might be assigned as short talks to three class members. Each might use a short scripture reading as the nucleus of the talk and build around this with material found in the texts and outline, and gleaned from personal sabbath-day experience.

II. After introducing the subject, "The Sabbath and Recreation," the teacher might ask these questions: In what recreational activities should a Latter-day Saint participate? In what types should he not participate? Among all of these activities which might be participated in on Sunday?

As the answers come in, list the activities on the blackboard, and arrange them in a proper classification. In the end you will have a cross-section of the opinion of the class as to sabbath-day observance. Do not scold if the class seems to have a rather liberal point of view, but very tactfully encourage the members to give more serious thought to the purpose of the Lord's day.

Assignment: As a general assignment urge each member to try the simple experiment of substituting a religious activity for some recreational activity, as for example: taking flowers to a sick person instead of attending a picture show, reading a religious book instead of a thrilling tale, playing sacred music instead of jazz, attending evening service with a friend instead of riding the streets with him. Following the suggestions given for the presentation of the next lesson, "A divine health program," arrange for the music and talks of the proposed "street meeting." The details are given in the outline.

Teacher's Closing Minute: The teacher might close the class period with this challenge: "If you will earnestly try to use the Sabbath as the Lord intended, you will reap a joy and a satisfaction much superior to that found in sabbath-day pleasure seeking. Let us repeat the thirteenth article of faith."

Sunday, November 29, 1936

Open Sunday. For Review or Testimonies

THE BRAIN OF MAN

By Professor W. W. Watts,

In Addressing the Convention in England of the British Association for the Advancement of Science.

Of all the wonders of the universe of which we have present knowledge, from the electron to the atom, from the virus and bacillus to the oak and the elephant, from the tiniest meteor to the most magnificent nebula, surely there is nothing to surpass the brain of man.

An instrument capable of controlling every thought and action of the human body, the most intricate and efficient piece of mechanism ever devised; of piercing the secrets and defining the laws of nature; of recording and recalling every adventure of the individual from his cradle to his grave; of inspiring or of ruling great masses of mankind; of producing all the gems of speech and song, of poetry and art, that adorn the world, all the thoughts of philosophy and all the triumphs of imagination and insight: it is indeed the greatest marvel of all.—Quoted by *New York Times,* September 8, 1935.

GOSPEL MESSAGES

COURSE C—"THE VITALITY OF MORMONISM"

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman; Lynn S. Richards, Earl J. Glade

CONCERT RECITATION FOR NOVEMBER

(Doctrine and Covenants, Section 88, verse 118)

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

LESSONS FOR NOVEMBER, 1936

THE MARRIAGE RELATION

Lesson 35. For Sunday, November 1, 1936

Objective: That marriage is a divinely ordained relationship carrying definite spiritual and social obligations which, when discharged, heighten its joys and insure its success.

Text: Sunday School Lessons, No. 35.

References for further reading:

Smith, *Gospel Doctrine*, Chapter 16.

Harris & Butt, *Fruits of Mormonism*, Chapter 11.

Talmage, *Articles of Faith*, pages 455-457.

Widtsoe, *Discourses of Brigham Young*, page 301.

In connection with the text, follow through the steps listed below in explanation of the marriage relation. Have the students make these steps, in order, until they arrive at the lesson objective. Note that the Latter-day Saint spiritual view harmonizes with the natural and the social views.

I. The purpose of Marriage:

The answer will vary according to point of view, as:

a. Spiritual—bringing spirit children into the world.

b. Social—perpetuation of the race.

c. Natural—reproduction.

All of which spells the word "family." The marriage relation then, is completed in the family.

II. The sex instinct and the family.

Analyze the following quotation from Harry Emerson Fosdick:

"Today an immense amount of cheap thought and talk is going the rounds of novels, dramas, movies, magazines, and conversations to the general effect that sex is an imperious urge toward personal pleasure and bodily gratification in particular.

"The plain fact, however, is that from nature's standpoint sex is only a lure to get two people to love each other deeply enough and long enough to bring up children. What nature wants is children (the divine purpose) and because nature always makes attractive the road to the goal she seeks she has allured men and women into family life by pleasant paths. What she is getting at, however, is not the pleasure of the path, but the goal of the children, and anybody who makes it his principle of action to steal the gratification of nature's lure without fulfilling nature's purpose is committing a psychological theft on which nature wreaks inevitable vengeance. . . .

"The complete sex experience means falling in love, learning the secret of staying in love, mastering the art of growing up in love, enlarging the love life into a family of children, until within the green cusp of a physical relation grow the flower and fruit of a spiritual union."

III. The Home.

The home becomes the laboratory of character for the family. Neither the divine nor the social purpose of marriage is completed in the mere bringing of children into the world. They must be reared into healthy citizenship—physically—morally—spiritually.

IV. Importance of the Parental Unit.

The infancy of the child is so prolonged that parental care is necessary for a long period. *Permanency* of the parental unit, then, becomes a vital factor in the success of the marriage relation. Anything that interferes with that *permanency* squares neither with the purposes of God nor nature.

Let the students consider the following quotation:

"The child's long dependence makes sustained parental and maternal care indispensable, and from this prolonged mutual relationship came all our finest moral qualities.

"Human virtue was created out of the family and human virtue will perish with the family. There are no substitutes for parents."—Fosdick.

V. Latter-day Saint emphasis upon the importance of the marriage relation is further vitalized by the conception that the parental unit and the family tie endures beyond the grave. The doctrine of eternal relationship adds much to the seriousness

and the permanency of the marriage relation as evidenced by a low divorce rate among the Mormons.

1. What is the primary purpose of marriage?

2. Why is *permanency* of the parental unit so vital to successful marriage?

3. Where can the evil of marriage failures be most effectively cured—at the marriage end or the divorce end? Why?

4. What does this suggest to you personally that may guarantee the success of your own future marriage?

MORAL CLEANLINESS

Lesson 36. For Sunday, November 8, 1936

Text: Quarterly, Lesson 36.

Objective: Chastity is a quality of strength safeguarding personal and social well being.

References for additional reading:

Harris & Butt, *Fruits of Mormonism*, Chapter 12.

Smith, *Gospel Doctrine*, pages 386-392.

Let the teacher keep the objective in mind as he builds toward it by the following steps. Each topic may be used for a special assignment if desired.

1. Meaning of Chastity:

Two fundamental differences between the Law of Moses and the teachings of Jesus lay in the former being largely negative and centering in the act while the latter was positive and emphasized the importance of thought.

The Law of Moses read, "Thou shalt not commit adultery."

Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Chastity is more than negative restraint from sex indulgence. It is a positive quality of purity based upon "deep reverence for the sacredness of the person." A good definition includes the following which should be carefully considered with the student. "To make common, i. e. to vulgarize, is the way to make impure. . . . A well spring of living water, fenced about by reverence,—that is purity. When reverence is broken through . . . then purity is gone. . . . Reverence is the root from which purity grows." (King, *Ethics of Jesus*, 211.)

"Do you know that your thoughts rule your life
Be they pure or impure in the strife
As you think so you are
And you make or you mar
Your success in this life by your thoughts."

II. Evil effects of Unchastity.

Typical quotations are selected from the above references to present the personal and the social angles of the problem.

a. Personal effects: "Like many bodily diseases, sexual crime drags with itself a train of other ills. As the physical effects of drunkenness . . . so does unchastity expose the soul to divers spiritual maladies, and rob it both of resistance and recuperative ability."

b. Social effects: "It is pretty generally agreed that promiscuous sexual relations are a bad thing. The stability of the home, the health of the people, and the whole social order are endangered if standards of morality are allowed to degenerate."

III. False Excuse for Indulgence:

". . . supposed psychological law to the effect that the sex instinct must not be suppressed but expressed. To let yourself go . . this is the law of a healthy sex life. In consequence of this supposed psychological doctrine, we have wild talk among our young people about the value of promiscuous experimentation during youth. . . ."

"Most of the cheap popular talk about the danger of repressing instincts is nonsense. The fact is we repress instincts, or better yet, sublimate them, every hour of our lives, or else we would be in an asylum or a jail. The psychological law of life is not to say to any instinct, do as you please! but out of all our instincts to build a personality. At the beginning each one of us is a mess. . . . Each one of us must start as a mob of unorganized instincts, and the law of successfully living is to build a personality, until all the instincts—self preservation, pugnacity, sex, and the rest—become driving power in a mental and spiritual engine, integrated, unified, purposeful, and going somewhere. That is not enacted moral law; that is discovered law." (Fosdick.)

IV. The strength of Purity:

"There is a hollow-eyed, dough-faced vacancy wherever men and women defy laws of health and vigor and give way to sensuality. The law of harvest is inexorable. Nature's bill must be paid on demand and the demand comes sure and swift. . . . Treat womanhood everywhere and always as you demand your mother shall be treated and you keep self respect and personal virility. It is the thing that will keep you in fighting trim to the end of the day. Will power vanishes, clear vision disappears, virility goes and decency goes when the eternal laws of chastity are trifled

with. Break the rules of the game and you lose. "An evil habit is a ball and chain and it has to be dragged the whole way through. A clean life is a vigorous, worthwhile, satisfying, hill climbing life with victory at the top of the slope."

V. The Mormon Standard:
   a. The Latter-day Saint standard on sex relations is well defined in the text and page 117 of the *Fruits of Mormonism*. Emphasize this by reading of a report in class.
   b. Some of the "fruits" of this high standard are considered in chapter 12 of *Fruits of Mormonism*. Read in class the summary on page 124.

1. Define chastity. Why is it a safeguard against much unhappiness?
2. What are some of the evils of unchastity—(a) personal, (b) social?
3. Show the fallacy of the so-called philosophy that sex instincts should not be repressed.
4. What is the Mormon standard relative to chastity?
5. Give some of the results of that standard.

MORMON EDUCATIONAL PHILOSOPHY

Lesson 37. For Sunday, November 15, 1936

Text: Quarterly, Lesson 37.

Objective: Latter-day Saint philosophy places special emphasis upon intelligence and knowledge as a means of progress, here and hereafter, and this teaching has had a positive effect upon the educational activity and standards of the Church membership.

References for further reading:

Harris & Butt, *Fruits of Mormonism*, Chapter 3.

Doctrine and Covenants. (See Topic I.)

Evans, *Heart of Mormonism*, Chapters 92-93.

This lesson may well be presented under two major headings: First, what is the Mormon view on intellectual attainment, and Second, what are the results of that view? The lesson objective will be approached by such an outline.

I. Typical Mormon teachings emphasizing two basic considerations:
   a. It is the will of God that man should accumulate knowledge and progress intellectually.
      1. "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the Kingdom of God that are expedient for you to understand.
         "Of all things both in heaven and in the earth, and under the earth; things which have been, things which are; things which must shortly come to pass; things which are at home; things which are abroad . . ." (*Doctrine and Covenants* 88: 78-79.)
      2. "Seek ye diligently and teach one another words of wisdom: yea seek ye out of the best books words of wisdom: seek learning even by study and also by faith." (*Doctrine and Covenants*, 88:118.)
   b. Knowledge acquired in this life will continue with us as a basis for further progress throughout eternity.
      1. "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come." (*Doctrine and Covenants*, 130:18-19.)
      2. "It is impossible for a man to be saved in ignorance." (*Doctrine and Covenants*, 131:6.)
      3. "The Glory of God is Intelligence."
      4. "For behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (*Pearl of Great Price*, Moses 1:39.)

II. Object of the Church Schools:
   "The object, I may say almost the only purpose, for the maintenance of Church schools is that true religion and undefiled before God the Father, may be inculcated in the mind and hearts of our children while they are getting an education, to enable the heart, the soul and the spirit of our children to develop with proper teaching, in connection with secular training that they receive in schools." (Smith, *Gospel Doctrine*, 44.)

III. Effect of Mormon educational philosophy upon its membership:
   Discuss this topic under a double heading.
   a. Educational activity in the Church from its beginnings to the present.
      Examples—
      School of the Prophets.
      Education in Nauvoo.
      Education on the plains.
      Early Educational activities in Utah.
      Later developments.
      (See Chapter 93 of Evans, *Heart of Mormonism*, for a summary.)
   b. Results as seen in Mormon life today.
      Literary.
      School attendance reflecting attitudes.

Efficiency of organizations.
Higher Education among Mormons.
(See *Fruits of Mormonism*, Chapter 3 and read the summary as given on page 34.)

1. Familiarize students with well known Latter-day Saint teachings relating to education.

2. What two basic doctrines do they teach? (See topic I.)

3. Review educational activity in Mormon history.

4. Point out some angles from which the Mormons are "strong" in education.

Sunday, November 22, 1936
Open Sunday

MORMON HEALTH PROGRAM

Lesson 38. For Sunday, November 29, 1936

Text: Quarterly, Lesson 38.

Objective: Latter-day Saint emphasis upon health grows out of a recognition that health is a requisite to attainment of man's fullest joy, and it has had a wholesome effect upon the physical welfare of the Mormon people.

References for further reading:

Harris & Butt, *Fruits of Mormonism*, Chapter 9.

Widtsoe, *Joseph Smith As a Scientist*, Chapter 13.

Doctrine and Covenants, Section 89.

Rather than make this lesson a defense for the Word of Wisdom, let the teacher try to develop the basis upon which such a health code rests. The code will take on added significance in the light of the great cause which it serves—after all the Word of Wisdom is a creed which calls for demonstration, not defense. Let the following outline of topics lead to the lesson objective:

I. Christian regard for the body:
"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16-17.
"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" I Cor. 5:19.

In light of Latter-day Saint doctrine that the mortal life is an advancement beyond an unembodied state and a preparation for a future still more exalted, the physical body is an endowment of supreme worth.

II. Importance of health.
"Men are that they might have joy." 2 Nephi 2:25. A little discussion of this statement, from the *Book of Mormon*, will show that it is very significant in the explanation of man's existence. Joy is largely the product of health in all its prases—health of mind, spirit and body. Illustrations drawn from class experience, or knowledge, will emphasize the fact that the more perfect the health, the fuller the joy. This point cannot be over-emphasized.

III. L. D. S. Code for physical health: (*Doctrine and Covenants*, Section 89.)
Briefly analyze the Word of Wisdom:
a. Substances not good for human consumption.
b. Foods good for human consumption.
c. Foods to be used in moderation.
d. The promise of health conditioned upon compliance. Emphasize this promise by reading in class.
e. The unwritten supplement: Certainly not all pertaining to bodily health is included in Section 89 of the *Doctrine and Covenants*. The general spirit of the code would approve such foods and such conduct as experience teaches are good in their effect upon man, and warn against use of unwholesome substances and practices.

IV. Significance of Joseph Smith's contribution.

The Word of Wisdom was born out of a period when considerable popular attention was being paid to the use of the substances named in it but when science was just beginning to reveal the active principles of these commodities. It is doubtful whether Joseph Smith was familiar with any of the scientific findings. Nevertheless he is the author of a health code which has influenced the lives of hundreds of thousands for good. Mormonism alone, seems to have won a divine revelation out of a period when the human mind was struggling for enlightenment on the practical question of people's foods.

V. The "Fruits" of his teachings.

The teacher will do well to acquaint himself with the contents of Chapter 9 of *The Fruits of Mormonism*. Especially read the summary on page 92 in class to impress upon the students that, to the extent that Mormon teachings on health are observed, they work.

1. What is the Mormon conception of man's mortal existence?

2. Why is health of such vital importance in the Mormon philosophy of life?

3. Explain the relationship between health and the realization of joy.

4. Summarize the Word of Wisdom as given in Section 89 of the *Doctrine and Covenants*.

5. What is the general meaning of it as applied to health?

6. What is meant by the statement that its value as a health code is conditional?

7. Summarize some of the effects of the Mormon health program upon its membership.



NEW TESTAMENT

COURSE B—WHAT JESUS TAUGHT
For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice-Chairman

A PROPHET IN HIS OWN COUNTRY

Lesson 34. For October 25, 1936

Text: Quarterly, Lesson 34.

Objective: To show that where faith is lacking, no great work can be performed.

Supplementary References: Dummelow, J. R., *One Volume Commentary*, p. 728, vv. 7-12; p. 653; vv. 5-9; pp. 792; vv. 1-46; p. 727, vv. 1-5; Tanner, O. C., *New Testament Studies*, pp. 170-171; pp. 243-244; pp. 218-219; pp. 370-372; pp. 252-253; Talmage, James E., *Jesus the Christ*, pp. 178-181; Patterson-Smyth, J., *A People's Life of Christ*, Chapter 5. This chapter gives an interesting, dramatic explanation of the rejection of Christ by his fellow townspeople. The author shows that it was the natural thing for them to reject Him. He does not mention the important fact that Christ could perform no great miracles because of the unbelief of the people. He merely says, "Nazareth threw away its great opportunity."

Suggested Outline:

I. What are the conditions necessary to the performance of miracles?
   a. What were Jesus' personal qualifications?
   b. Is there recorded evidence that He performed many miracles?
   c. Where did He perform miracles?
   d. What was the condition physically, mentally, and spiritually of many people in Palestine?
   e. Did Jesus manifest His power over things other than illness?
   f. Why could He perform no great miracles in Nazareth?

II. What responsibility rests upon us in the performances of any work or miracle, great or small?
   a. What is the first requirement?
   b. What is the second:
   c. Is either one alone sufficient?

Suggestions for Teaching:

There are two possible objectives in this lesson—the one given above, and another that might be stated thus: To show that we are often blind to genius, to truths, and to opportunities that lie close around us. Both objectives are certainly worthy of consideration. It is suggested that the teacher use his own judgment as to which one shall be given the greater emphasis, but to the writer of these lessons it seems that the rejection of Jesus by the people of Nazareth is not nearly so important as the fact that Jesus could perform no great miracles there.

It is true that few if any of us will perform so-called "miracles" of the kind that Christ performed. But we all have work to do, school subjects to master, and our careers to plan and build. After all, there probably is no great, fundamental difference between designing and building a radio, and making the deaf to hear and the blind to see—if we but understood all things.

Therefore, in teaching this lesson, one should bring out this thought: In the performances of miracles, whether in the days of Christ or in our own time, faith is the first requirement, and work is the second. Jesus gave us the formula, and if we but follow it, we can accomplish the tasks we have to do.

Here are some suggested assignments: (1) Study and report on the reason for Abraham's moving from Ur to Haran, and finally to Canaan. Why could he not accomplish the things he wanted to do among his own people? (2) Show how the underlying principle of all miracles—the application of faith and work—enabled Columbus to discover America, Marconi to transmit messages by wireless telegraphy, Edison to invent electric lights, Lincoln to save the Union, etc.

Topics for Brief Classroom Talks:

1. Why the People of Nazareth Rejected Jesus.

2. Miracles in Capernaum—None in Nazareth.

3. The Miracle Formula—Faith and Work.

Supplementary Material:

1. Albert Payson Terhune, in his book called *The Son of God*, pp. 108-9, says, "Almost always He used His divine power for the helping of those who were making an honest effort to help themselves. Not necessarily people who were worthy, but who did what little they could to reach Him or to make some other move toward self-help.

Not sufferers who lay back glumly and waited for Him to come and find them and relieve them."

2. It is human nature, or human weakness, not to recognize the real greatness of those whom we have known a long time. A little town in the Midwest was having a great home-coming for one of her native sons. He had grown up there and then had gone to New York, where he had become a very great person. He was internationally known for his work in the field of science. When the parade was over, a little old lady made her way through the crowd and said to him, "Now, George, I wish you would quit this galavanting around the country, and come and settle down here again. I'm sure you could get work. Nobody ever delivered express packages quite so well as you did."

And I can just imagine some well-meaning neighbor in Nazareth advising Jesus, "Why don't you come back and go to work? Nobody can plane a board quite so smooth as you can!"

3. Perhaps as long as man has been on this earth, he has had the desire to fly. This desire is expressed throughout all literature. The Greeks tell of the flight of Icarus and Daedalus; and of the winged horse, Pegasus. But it was the Wright brothers who added to this desire to fly, the necessary faith, work, and whatever scientific knowledge they could gather, and successfully flew.

4. Before the days of Columbus, many people had concluded that the world was round. One had even estimated, with surprising accuracy, its circumference. But none of them did anything about it. Finally Columbus felt impressed that if he sailed directly west from Spain, he would reach India. That was faith. He finally convinced the queen of Spain that the task could be accomplished, and he sailed his three ships to San Salvador. That was work. As a result, Columbus won immortal fame—he had performed the great miracle of finding a New World.

5. Usually, in the miracles of Jesus, there had to be faith on the part of the subject as well as on the part of the one who inspired the miracle. For instance, when Jesus told the palsied man at the Pool of Bethesda to take up his bed and walk, no miracle would have been performed if the man had felt that it was useless even to try. The woman who had been an invalid for twelve years would not have been healed had she lacked sufficient faith to leave her bed, come out into the street, and struggle through the crowd until she could touch the hem of Christ's garment.

There must be the same kind of faith on our part, today, when we ask Jesus to perform a miracle for us—in helping us to recover from illness, to get an education, to get work, etc.

LESSONS FOR NOVEMBER, 1936

CONCERT RECITATION FOR NOVEMBER, 1936

(John, Chapter 10, Verse 16)

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

THE MEANING OF MIRACLES

Lesson 35. For Sunday, November 1, 1936

Text: The Quarterly, Lesson 35.

Objective: To show that if the true followers of Christ have sufficient faith, they can perform miracles as He did.

Supplementary References:

George L. Weed, *A Life of Christ For the Young,* Chapters 15, 19, 21, 22, 24, and many others. (These chapters tell in beautiful simplicity the story of the well-known miracles of the New Testament.)

J. R. Dummelow, *One Volume Bible Commentary,* p. 669; *A Sign Demanded,* p. 1037. The paragraph numbered 14-16.

James E. Talmage, *The Articles of Faith,* Lecture 12, "Spiritual Gifts." (This entire lecture, together with the notes, bears directly on the subject of the lesson. The material is so important and so enlightening that every teacher is urged to read it carefully before attempting to present the lesson.)

Suggested Outline:

I. How did Jesus perform His miracles?
   a. Were they performed in violation of the laws of nature?
   b. How did the scribes say they were performed?
   c. What proof is there that Jesus did not violate natural laws in the performance of his miracles?
   d. What was the power that He used?

II. Why did Jesus perform miracles?
   a. Did He do it to win followers?
   b. Did He do it to gain power over His enemies?
   c. Did He have any particular regard for the people in whose behalf He performed the miracles?

III. How can we perform miracles?
   a. What power must we have?

b. Is anything besides this power necessary?
c. If it is possible for us to perform miracles, why should we bother to study science and the laws of nature?
d. Under what circumstances may we ask for power to perform a miracle?

Suggestions for Teaching:

The study of miracles must be handled carefully or it may do more harm than good. There are many excellent people who turn away from anything that even remotely suggests the miraculous. And they are not to be blamed, for they have probably grown up with the idea that all miracles are violations of the laws of the Universe, and that therefore they simply cannot be, they are only things of the imagination.

There are other people who attempt to explain all miraculous phenomena in terms of our present understanding. For instance, they will say that Bartimeus, the blind beggar of Jericho, was suffering from some mental disorder. He merely *thought* that he could not see. Jesus, with His strong personality, gave him such wholesome stimulation that he really tried to see, and of course, the "cure" was effected. This kind of explanation is called "rationalizing."

Even if every miracle could be explained away in some such manner, would it be profitable? We know so little about science, and so much less about spiritual things, that such conjecture is futile. Many years ago, when the newspapers first printed the story of Marconi's wireless telegraph, a man who was "wise in his own conceit," gave his idea of the marvelous invention. The explanation ran somewhat like this:

"You see, they get up on a high place and make a big noise. Then away over on another high place, ten or fifteen miles away, they have a kind of hollow thing that catches the sound. But I don't think it will be very successful, because on the ocean there won't be any high places, and if the wind happens to be wrong, the sound won't carry in the right direction."

The man was merely "rationalizing" the miraculous invention. But was his explanation of any value? None whatever, because he did not know what he was talking about.

Why not accept the miracles of Jesus as miracles—that is, beyond our understanding? Some day we shall know all about them. And when that day comes, no doubt we shall see that they were performed strictly in accordance with the laws of the Universe. They will be as simple and as reasonable as flying through the air or as telephoning to the corner grocery.

Suggestions for Brief Classroom Talks:

1. A Modern Miracle of Science.

2. A Modern Manifestation of Divine Power.

3. Why Jesus Performed Miracles. (Show that He performed miracles always to bring relief from suffering and distress, or to bring comfort or happiness to those whom He loved.)

4. How We Can Perform Miracles. (Show that through the power of the priesthood, and through the exercising of faith, we can enjoy the miraculous gifts that Christ promised to His followers. But show also that miracles are not performed unless there is real need for them, and unless other means for obtaining the desired results are not available.)

Supplementary Material:

1. There are people who believe that because miracles have been performed through divine power, we need only to rely on God for all the help that we need. But Joseph Smith tells us, "The glory of God is intelligence." Surely, then it is right that we gain all the knowledge, scientific and spiritual, that we can. Furthermore, self-reliance has always been considered one of the most important virtues. Should we not, therefore, study diligently that we may know the laws of God and the workings of all nature? Then we shall be in a position to accomplish much without asking for divine intervention in our behalf every time things are not just to our liking.

When we have done everything we can do and still cannot meet the situation, then we have every right to ask for divine power in our behalf.

2. Many of us, when our requests for help are not immediately granted lose faith —if we ever really had any. We think that there is no God; or if there is one, He is not just. Albert Payson Terhune, in his book called *The Son of God*, Chapter II, says that all prayers are answered—some with "Yes," and some with "No." For instance, when the four-year-old child prays to its mother for the little bottle in the medicine closet, the one with the funny white cross under a funny man's head, the prayer is answered with "No." Then the child throws itself on the floor and screams.

Here is another illustration: When Jesus started down to Jerusalem for the last time, He said that He was going to be "exalted." The mother of James and John prayed that her sons might be exalted with Him, one on His right hand and the other on His left. Again the answer was "No." When Jesus reached Jerusalem, He was exalted on the cross—with a thief crucified at His right, and another at his left. The mother of James and John no doubt remembered her prayer and was thankful that her request had been denied.

The night of the betrayal, Jesus went into

the Garden of Gethsemane and offered up a prayer, that the cup might pass from Him. The answer was "No." But when He came out of the garden, He had strength to meet most heroically all the suffering that He knew would befall Him.

3. In times of suffering, poverty, and other forms of distress, we have the right to call upon the Lord for His divine help. No doubt there will be in every New Testament class some students who can relate manifestations of miraculous power—and they should be encouraged to do so. However, many of us fail to receive the help we so earnestly desire. Why is this? There may be several reasons. First, do we really have faith—the "faith that moveth mountains?" Or do we ask in a half-hearted way, feeling all the time that we might just as well save our breath? Next, are we really asking for the thing that is best? Maybe we do not understand the purposes of the Lord. Remember, Jesus ended His prayer in the Garden with these words: "Nevertheless, not as I will, but as thou wilt."

There are many, even in this day, who can testify that the sick are healed, the blind see, the deaf hear, the lame walk, and even the dead are raised to life again, through the power of the priesthod, where faith is strong. And to the faithful, these miracles are added proof that this is the true church of Jesus Christ.

AN ATONING SACRIFICE

Lesson 36. For Sunday, November 8, 1936

Text: The Quarterly, Lesson 36.

Objective: To show that salvation for all mankind is made possible through Christ's sacrifice.

Supplementary References:

J. R. Dummelow, *One Volume Bible Commentary*, p. 691, paragraphs 15-21, inclusive; pp. 918-919, vv. 19-23; p. 777, v. 29.

James E. Talmage, *The Articles of Faith*, Lecture 4, including the Notes. (as in the preceding lesson, this discussion by Elder Talmage is of great importance.)

James E. Talmage, *Jesus the Christ*, pp. 363, 372, 381, 502, 518, and 586.

Suggested Outline:

I. Why was it necessary for Jesus to die?
   a. What kind of kingdom did His followers suppose that He would set up?
   b. What kind did He establish?
   c. Did Jesus realize that His enemies would kill Him?
   d. Did He give His followers any warning that they, too, might have to endure suffering and death?
   e. What four important facts did Jesus teach concerning His death?
   f. What was the result of Adam's sin?
   g. How could that sin be satisfied?
   h. When was Jesus selected as the one to give up His life?

II. What other evidence have we that Christ's death was essential to our salvation?
   a. What did the Nephite prophets teach regarding the importance of and the necessity for His death?
   b. What did Jesus say to the Prophet Joseph Smith about this matter?

III. Of what significance is the sacrifice of Jesus to each one of us?
   a. Have we any responsibility in the matter of our own salvation?
   b. Is Jesus the only one of whom service, self-denial, and sacrifice are required?

Suggestions for Teaching:

This is a difficult lesson because, as Elder Talmage points out, it is very hard for our finite minds to comprehend the way in which the sacrifice of one man, Jesus, could atone for the sin of Adam and make it possible for all the human family to regain the presence of the Father. As with the miracles of the preceding lesson, much discussion on just how the crucifixion operates to save us would likely be of little value, since we know so little about it. However, we can show that even in the council in heaven, before the world was created, it was planned that Christ's death on Calvary was to be the great climax of His work of redemption. We can also show that He and His prophets throughout the ages have taught that His death did effectually break the bands of death, both spiritual and physical, brought into the world with the sin of Adam. That is the important fact for us—not how or why.

There are a number of important points to be stressed in this lesson, in addition to material that develops the objective stated at the beginning. For instance, the fact should be emphasized that though Jesus made salvation possible, it is the responsibility of each individual to achieve his own salvation. Also, self-denial, sacrifice, and service are the cornerstones upon which the Kingdom of God is built.

If the teacher needs any help in clarifying his own point of view, he should by all means read Elder Talmage's lecture referred to above. However, the material in the lecture should not be read directly to pupils in the New Testament department, for much of it is too difficult for them to understand. It should be adapted to the age level of this group.

Topics for Brief Classroom Talks:

1. Jesus Made Salvation Possible.

2. Winning Salvation Is Our Own Responsibility.

(These two talks should be given together,

for the second is an outgrowth of the first.)

3. Service, the Badge of True Christians. (This talk might be based on Matthew 16:24-25.)

Supplementary Material:

1. Throughout the ages, from the time when Adam and Eve were driven from the Garden of Eden, sacrifices were offered. The following material is taken from a Bible dictionary:

"All sacrifices of the Old Testament had two aspects:

(1) On God's part they were (a) means of instruction; the external holiness required by the ceremonial law represented the spiritual holiness required by God in His worshippers; (b) Occasions of blessings.

(2) On man's part they were a thankful acknowledgement of dependence on God, and a confession of sin."

Only the choicest things were offered as sacrifices—the finest fruits, grains, oils, etc., or animals that were free from blemish. For the greatest sacrifice of all, the sacrifice that was to atone for the sins of the world, only one man was acceptable—Jesus, the Sinless Man. No other could have taken His place.

2. A study of the ministry of Jesus will show that He devoted His time and His efforts to the good of others. He healed the sick, fed the hungry, restored the dead to life again, and preached His Gospel of inspiration, courage, hope, and faith to the poor, the humble, and those who groped in darkness. There is no record of any miracle performed in His own behalf, though He had neither home nor wealth. One of the greatest tributes paid Him was that He "went about doing good." (Acts 10:38.)

On the other hand, consider the life of Samson, whose appointed task was to free Israel from the oppression of the Philistines. Samson was endowed with great strength that he might perform his mission, but he wasted it in the selfish gratification of his own desires. His opportunity to do good was great, but he failed to accomplish the task assigned him because he allowed self-interest to come before the interest of his fellow Israelites.

Solomon's son likewise failed in his efforts to become a great leader. At his coronation, all Israel gathered together, and because the rule of Solomon had become very oppressive, the people said to Rehoboam, "Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

Rehoboam consulted with the old men, who advised him to yield to the demand of his subjects. Then he consulted with the young men and they urged him to be even harsher than his father had been. So on the third day he answered Israel:

"My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions."

So the ten tribes rebelled and chose Jeroboam as their king; and the descendants of Jacob, weakened by the division, finally fell before their enemies. Rehoboam had failed to become a mighty ruler because of his selfishness.

3. Here is a well-known, modern proverb: "We grow only as we give." Its truth is illustrated in the lives of such men as Andrew Carnegie, Abraham Lincoln, Elbert Hubbard, Edward Filene, and countless others. Success is really measured by the service such men render, not by what they accumulate. And this point is interesting: They usually acquire what they need of worldly goods.

Through His sacrifice, Jesus made possible the redemption of the whole human family. Perhaps through our own sacrifice, self-denial, and service, we can bring about the salvation of one soul. Whom shall we emulate, the Samsons and the Rehoboams? Or shall we follow the footsteps of the Master?

THE PLACE CALLED PARADISE

Lesson 37. For Sunday, November 15, 1936

Text: The Quarterly, Lesson 37.

Objective: To show that even those who died without hearing Christ's plan of salvation have the opportunity of accepting it in Paradise.

Supplementary References:

James E. Talmage, *Jesus the Christ*, Chapter 36, and the Notes. (This material is particularly helpful in explaining the teachings of the Church with respect to Paradise and the work for the dead.)

J. R. Dummelow, *One Volume Bible Commentary*, pp. 719-720, vv. 1-18. (This reference helps to establish the fact of the resurrection, but it does not offer any light on our study of Paradise.)

Obert C. Tanner, *New Testament Studies*, Chapters 78, 79 and 80. (This is an excellent reference with respect to the resurrection.)

Suggested Outline:

I. Was Jesus actually resurrected?
   a. Had He Himself previously said anything about His rising from the tomb?
   b. Who saw Him, after He was crucified and placed in the tomb?
   c. What proof have we that His body, as well as His spirit, was resurrected?

II. Where did Jesus' spirit go while His body lay in the tomb?

a. What did He say to the thief, at his crucifixion?
b. Did Jesus, at any time, say anything to indicate that He would preach to the spirits of those who were dead?
c. Who else had told us of the spirit world and of the work that is to be done there?

III. What can we do to help in bringing salvation to those who died without a full knowledge of the Gospel?

Suggestions for Teaching:

This lesson, which is a little longer than usual, really has two objectives; therefore, there is danger that some teachers will try to stress both, and thus fail to present either one effectively. The first part of the lesson deals with the fact of the resurrection, and surely there could be no serious objection to spending the entire class period discussing that important matter. The objective then might read: "To show that Christ was actually resurrected, both in spirit and in body."

However, it seems to the writer of these lessons that the idea of a literal resurrection is such a basic doctrine of our Church, and that it has been so universally accepted among us, that we need only be reminded of it by reading the account of Christ's visits to His disciples after His resurrection. That will leave time enough for us to give major consideration to the more difficult and less familiar subject of the spirits that have departed from this earth but who have not yet been reunited with their bodies.

The last paragraph in Chapter 26 of *Jesus the Christ,* is particularly important for it shows that only a small minority of all the souls that have lived on this earth have heard the plan of salvation, and that it is unthinkable that only this small portion of the children of God are to be saved through the atonement of Jesus. The teachings of our Church on this subject are really very beautiful, for they show that it is possible for every one of the children of God, even though born in primitive times or among heathen tribes, to hear and have full opportunity to accept or reject the plan of salvation.

But here is an important point: Only those who have accepted the true Gospel of Christ are in a position to minister to the countless dead whose spirits are awaiting the resurrection day. That means that we have an opportunity to perform a Christlike service to those who have been less fortunate than we, and to the extent that we perform this service, we can become "Saviors on Mount Zion." (Teachers are urged to read, if possible, a summary of the book, *The Return to Religion,* printed in the June number of the *Reader's Digest,* for some excellent ideas on the rewards that come to those who render service to others.)

It is suggested that one committee might be asked to report on Temple work for the dead; another might tell how genealogical work can be carried on by those who are too far away to take part in the actual temple work.

Topics for Brief Classroom Talks:

1. The Fairness of the Gospel Plan. (Show that the plan of salvation includes all mankind; and that all must earn their reward, for it will not be handed to them as a gift.)

2. We, Too, Can Serve. (There is opportunity for each of us to play an active part in the redemption of mankind, both among the living and among the dead.)

3. "If a Man Die, Shall He Live Again?" (This talk would be based upon the first sentence in Job 14:14. It asks the question that has puzzled all mankind throughout the ages. The story of Christ's resurrection, supported by the testimony of those who saw Him after His body became immortal, is a complete, satisfactory, and sure answer to that question.)

Supplementary Material:

1. J. Patterson-Smyth gives us the resurrection story as though John, as an old man, were telling it in the first person to his followers in Ephesus:

"I remember that day after Peter and I got back (from the empty tomb). We were eagerly trying to tell what we had seen when suddenly Mary of Magdala burst in on us all trembling and excited. 'I have seen the Lord!' she cried, 'actually seen Him! He has spoken to me! He bade me come and tell you! I did not recognize Him at first. I was frightened at the empty tomb and I thought it was the gardener who might tell me what they had done with the body. He just looked at me for a moment. And my heart stood still! And then—He just called my name in the old familiar tones, "Mary," And I knew! I knew! I fell down at His feet and cried, Rabboni! Rabboni! He bade me come and tell you all!'

"That evening again we were all together. We had fastened the doors through fear of the Jews, for the feeling was bitter against us that week. We were talking and wondering and tremblingly hoping—we hardly knew what. Some of the women had told us of angels at the tomb. But we did not believe them. We thought even Mary's story might have come from an overwrought fancy. But Peter had just come in with a strange look in his eyes and he told us positively and solemnly that the Lord had appeared to him. He would not talk about it. He has never talked about it since. But he was sure—sure. We were utterly astonished. The excitement was so intense that even when two disciples from the Emmaus road burst in with fresh tidings they could not get a chance to speak for the cries of delight that met them. 'The Lord is risen! The Lord is risen! He has appeared to

Simon!' When they got a chance they told us how He had met them and walked and talked with them and was known unto them in the breaking of bread. So we listened and wondered and hoped and rejoiced. Then—suddenly—a solemn silence fell—*Jesus was present!* No one had heard Him come. No one had unbarred the door, but He was there! We were frightened. We thought it was His ghost. But He looked on us in the old way and spake in His own voice. We heard the old familiar greeting. Peace be unto you! and we could doubt no longer. It was no ghost. It was Himself in radiant bodily form." (From *A People's Life of Christ*, by J. Patterson-Smyth, published by Fleming H. Revell Company of New York, Chicago, London, and Edinburgh.)

2. It is very interesting to note that there is developing among the young people of the Church a remarkable interest in the Temple work for the dead. Sister Nellie T. Taylor, who has charge of baptisms for the dead in the Salt Lake Temple, says "Young people are becoming temple conscious. In great numbers they are taking advantage of opportunities to come and do the required work for their ancestors, as well as to receive their own endowments."

Sister Taylor reports that during the spring of this year, many hundreds of young people, mostly seminary students or M. I. A. workers, came to the Salt Lake Temple. They came from all the surrounding stakes, and from Idaho, Wyoming, Colorado, and Nevada. For a number of years, seminary groups particularly have been taking educational trips, and a visit to the Salt Lake Temple is always included.

In addition to these larger groups, L. D. S. visitors from all over the United States and from Canada and Mexico, coming to Salt Lake City for General Conferences or for the M. I. A. and Primary Conferences, or when just passing through the city, come to the Temple to perform work for their ancestors. Two young children came from Saskatchewan, traveling a total distance of twelve hundred and fifty miles. Miss Aurelia Walls, sixteen-year-old girl from Rexburg, Idaho, came to the Temple and was baptized for 328 people.

Undoubtedly, the other Temples of the Church would report similar activity.

It is increasingly evident that the young people of the Church are not forgetful of the spirits in Paradise, and in this work for the dead they are rendering a truly Christ-like service.

OTHER SHEEP

Lesson 38. For Sunday, November 22, 1936

Text: The Quarterly, Lesson 38.

Objective: To show that the Gospel of Christ is for everyone who will prove himself worthy of it.

Supplementary References: Talmage, James E., *Jesus the Christ*, pp. 100-102; 49-52; 419; 422, Note 7; 721-738; Talmage, James E., *Articles of Faith*, pp. 332-339.

Suggested Outline:

I. Was the Gospel plan intended only for the house of Israel?
   a. Who are the children of God?
   b. Why was the Gospel preached to the Jews first?
   c. Why was it taken from them?
   d. How did Peter learn that the Gospel was for the Gentiles?
   e. What does the Bible say about "other sheep?"
   f. Did the Nephites know of Jesus before His appearance to them?
   g. What work did He do among them?
   h. Did He refer to still other sheep of His fold?
   i. Is anyone, living or dead, forgotten in the plan of salvation?

II. What can we do to help in the work of redemption?
   a. Has the Gospel been preached to all peoples?
   b. Is anyone authorized to carry on this work?
   c. How can we prepare to take part in the plan?

Suggestions for Teaching:

Part of this lesson concerns a strictly Latter-day Saint interpretation of this verse: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) Of course, there are not many references on this subject, but the writings of Elder Talmage, referred to above, are very important.

Through the *Book of Mormon*, we know a great deal about the visit of Jesus to the Nephites. We know when He came, what He taught, how He organized His church, and how people lived the Gospel after His departure. But we really know very little about the "Lost Tribes." We do not know just where they were—or are now—and we have no account of Christ's visit or of His work among them. Therefore, it is suggested that teachers be careful in handling this part of the lesson. It is interesting to theorize about such matters, but it is rarely profitable. Furthermore, it is very easy to give wrong impressions to young minds—impressions that may later be the means of shaking their faith in all principles they were taught in Sunday School.

There are a number of points in this lesson deserving of emphasis, in addition to the one suggested as an objective. For instance, there is a powerful lesson for us in the fact

that the Gospel was offered to the Jews, but because they proved themselves unworthy of it at that time, it was taken away from them. Also, it was pointed out in last Sunday's lesson that we can help in bringing the Gospel to the spirits in prison and in Paradise; and in this lesson the fact can be stressed that the work of preaching to the living, both at home and abroad, who have not yet heard or understood the plan of salvation, is not yet complete, and we have the privilege and the duty of assisting in that work.

Topics for Brief Classroom Talks:

1. The Good Shepherd. (Show that He is not satisfied to bring part of God's children into the fold, but He will bring them all in, if they will follow His plan.)

2. The Jews Lost The Gospel. (Show that because they rejected the Messiah and refused to live according to His teachings, they were rejected and the Gospel was given to the Gentiles.)

3. We May Lose the Gospel. (Show that any individual who rejects Jesus and fails to live according to His plan will certainly be rejected, as were the Jews of Christ's day.)

Supplementary Material:

1. Long ago, it was customary for each tribe to have its own god, who was supposed to help the tribe in its troubles and in its fighting against other tribes. Moses taught the children of Israel that there is only one God, the Creator of all things. However, the Israelites had great difficulty in understanding this truth. Even the prophet Jonah, when he was assigned an unpleasant and responsible mission to the wicked city of Nineveh, thought that if he got in a ship and sailed away to Tarshish, he could "escape from the presence of the Lord."

But the Lord was not through with him, for Jonah had not yet performed his mission. By the time the Lord had brought him back to land from the storm-tossed ship, Jonah was ready to admit that he could not just sail away from the presence and the will of God. Furthermore, he learned that the wicked but repentant people of Nineveh, and particularly the innocent children, were as precious as in the eyes of the Lord as were chosen people of Israel.

3. The Gospel came first to the house of Jacob. That was a very great privilege, a great opportunity, and a great responsibility. But the chosen people rejected Christ and His message, and lost the blessings they might have had.

There is a special lesson in this for Latter-day Saints. To us has been given the opportunity, the privilege, and the responsibility of membership in the true church of Christ. Are we going to be worthy of it? Are we going to bring forth the fruits thereof? Or are we going to lose our great opportunity? In the Meridian of Time, Jesus said to His apostles, "Ye have not chosen me, but I have chosen you. . . ." (John 15:16.) He has chosen us, in this dispensation, to be His servants; but He will surely reject those of us who are unworthy, and take away the privilege we might enjoy as members of His Church.

4. Very early after the discovery of America, Catholic priests came to convert the Indians to Christianity. They were amazed to find, particularly in Peru and Mexico, unmistakable traces of Christian beliefs and ceremonies. For instance, the partaking of bread and wine as a religious rite was common. All early writers who left records of their observations remarked on this evidence of Christianity, but a peculiar thing is that most of them explain the situation by saying that the devil had introduced a counterfeit form of Christianity in order to deceive the people. A few of the writers, however, held the theory that Christian apostles had brought the Gospel to the Western Hemisphere.

Paul De Roo, in his *History of America Before Columbus*, Volume I, says that the similarity between Christian beliefs and ceremonies and those of Peru and Mexico are too wonderful to be mere coincidences, and that "more reasonable and historical causes should be found" to account for them.

B. H. Roberts, in his *New Witness for God*, Volume III, pp. 178-9, says, "And so in these various ways men would account for the existence of Christian ideas and doctrines; but it was reserved for Joseph Smith, the Prophet of the dispensation of the fulness of times, through the *Book of Mormon*, to announce the boldly original idea that knowledge of Christian truths and doctrines had their origin among native American peoples in direct revelation to them from God; in the personal ministration of the Lord Jesus Christ, after His resurrection from the dead; and from being in possession of ancient scriptures which to the Nephites, no less than to the Jews, made known God's plan of redemption from mankind through the personal suffering and resurrection of His Son Jesus Christ. I hold that the very originality and boldness of these assertions respecting the direct means by which the people of America in ancient times received their knowledge of Christian truths, and which so far transcend the timid and tentative speculations of men, even of the most intelligent and courageous, have about them an atmosphere of truth that is most convincing; moreover, I cannot help but believe that originality in respect of such things as are here set down; structure, names, the manner of coming forth, in its account of peopling

America, the nativity of American peoples, and lastly this accounting for the existence of Christian ideas among native American races, is of vastly greater importance than originality in mere phraseology or style of composition."

OUR ADVOCATE WITH THE FATHER

Lesson 39. For Sunday, November 29, 1936

Text: The Quarterly, Lesson 39.

Objective: To show that Jesus' love for us continues, and that He will plead our cause before the judgment seat.

Supplementary References: Dummelow, J. R., *One Volume Bible Commentary*, p. 1055: vv. 1-2; pp. 1022: v. 25; p. 997: vv. 5-6; p. 798-799: vv. 1-3. Tanner, Obert C., *New Testament Studies*, p. 454: vv. 1-2. Talmage, James E., *Jesus the Christ*, pp. 601-602; Talmage, James E., *Articles of Faith*, pp. 81-83; pp. 370-371; paragraphs 8-10; pp. 416-417, paragraphs 17-18.

Suggested Outline:

I. Did Jesus' mission end with His death?
   a. What did John mean when he said, "If any man sins we have an advocate with the Father?"
   b. Did Jesus come to the earth to serve, or to be served?
   c. Why do we need an advocate in heaven?
   d. What evidence is there that Jesus continues to be the mediator between God and man?
   e. What do the "many mansions" signify?
   b. Who will decide which mansion each of us shall occupy?
   g. What evidence have we that Jesus shall come again?
   h. Why does He intercede for those who believe in Him?

II. Since Jesus is our advocate, does any responsibility rest upon us in the matter of our salvation?
   a. What can we do to prove that we are worthy of His continued love?
   b. What incentive is there for us to serve Him well?

Suggestions for Teaching:

The subject matter of this lesson is perhaps just a little less unified than usual, for there are a number of angles to be considered, and our basic material has to be drawn from many sources. However, the lesson is very important, for it gives a point of view that lifts the story of Jesus and of His sacrifice for men out of the past centuries, and places Him as our contemporary, vitally concerned about our welfare, our actions and our attitudes. It helps us to understand that He is actually our Elder Brother, pointing the way today—not just two thousand years ago—and seeking constantly to bring us to an understanding of His plan, so that we may be where He is.

It is suggested that the class members read carefully the Quarterly material, so that they will have a general idea of the whole lesson. Then the teacher or his pupils can bring in illustrations, explanations, and applications to enrich and vitalize the lesson. Here are some suggested assignments:

1. Study carefully the story of the Prodigal Son. Tell it to the class, and be prepared to show that the forgiving father was like Jesus: he knew what sins the son had committed, he knew how very foolish he had been; but he also knew that the son had truly repented. He did not say, "I told you so!" He called a feast to celebrate the return of the one who had been lost, and he interceded with the angry brother in behalf of the wayward one.

2. Make a study of Lincoln. Show that because his patriotism was so high, and because his love for his fellow men was so great, he won the love and respect of friend and foe alike, and of strangers in foreign lands. His assassin is universally condemned.

Jesus, by His great love for us, has won a greater debt of gratitude than we can repay. How great must be our condemnation, then, if we not only refuse to heed His teachings, but actually obstruct and hinder His work! Those who do these things are guilty of gross ingratitude.

3. Students or committees of students might be assigned to search the pages of literature or history for other illustrations of the point that where love and help are constantly offered, a debt of gratitude is built up, and that ingratitude or any kind of opposition is worthy of deep condemnation.

Topics for Brief Classroom Talks:

1. Jesus' Work of Redemption Continues.
2. Paying Our Debt of Gratitude.
3. Judgment Tempered with Mercy. (Show that even the best of people do things that are not right, and that if they were to be judged strictly according to the laws of right and wrong, all mankind would fall under great condemnation. However, Jesus will intercede in our behalf, and mercy will be shown to us if our hearts are right and if we have truly sought to serve the Lord. The one who treats this topic must be careful, however, not to give the impression that we will not be required to suffer at all for our wrong doing.

Supplementary Material:

1. It was a dramatic moment in history when Joseph stood before his brethren in Egypt and told them who he was. They had ridiculed and persecuted him, and had

plotted to take his life. Finally they had sold him, as they thought, into life-long slavery. Their sins were great, and if judgment had not been liberally tempered with mercy, they would have been severely punished. But Joseph knew their hearts, and he knew that their punishment was already great, merely to see and realize how mistaken they had been in hating him, and how greatly they had sinned in selling him and deceiving his aged father. So he forgave them, and provided generously for them in the land of Egypt. He was their "advocate" with Pharaoh.

2. If we look about among our friends and neighbors, we will see such things as these: A wise mother, constantly watching over and guiding her children, with a "come-follow-me" attitude nearly always wins their devotion and whole-hearted cooperation. If one of the children does not yield the devotion and respect due such a mother, it is greatly blamed by all who know the circumstances. If it gets into difficulties because of its waywardness, all feel that it merits whatever punishment it receives. Universal condemnation, not admiration, is the lot of such a one.

Surely we do not want to come under such condemnation because of our lack of regard for the guidance of our Elder Brother, whose kindness has never faltered.

"He marked the path and led the way,
And ev'ry point defines,
To light and life and endless day,
Where God's full presence shines.
"How great, how glorious and complete,
Redemption's grand design,
Where justice, love and mercy meet.
In harmony divine!"

—Eliza R. Snow

3. In a beautiful poem, Tagore, the great poet of India, accuses Christians of continuing to crucify Jesus. He tells us that we continue to reject His teachings of brotherliness, of service, of sacrifice, and of righteousness; and every time we do the things He told us not to do, or fail to do the things He told us to do, we drive the nails into His hands and His feet, and thrust the spear into His side, as did His willfully blind, self-righteous, enemies so long ago on Calvary.

Of course the language of the poet is figurative, but it is doubtful that he exaggerated at all.

Not long ago, the writer sat in a school office where a father had come to inquire about the progress of his son. The principal was very kind, tactful, and considerate, but he had to tell the truth. The son was making little progress. He was taking the money the father was sending him and was using it for harmful dissipation; he was devoting very little of his time or his energy to school work, so that he was not only getting nothing out of it himself, but he was actively leading other students to slight their work and to leave school to go riding or to places of amusement.

The father's love for his son was very great, and it was plain to be seen that he would gladly do anything for the young man. But the report given by the principal caused him to suffer extreme anguish.

How thoughtlessly some of us thrust a spear into the side of those who love us!

ACCESSIBILITY OF LIQUOR MAKES DRUNKARDS

Do you remember Jack London? He was one of the most brilliant of journalists. In the end he drained the cup of bitterness, sorrow and heartbreak to the very dregs. Here are his own words:

"It is the accessibility of alcohol that has given me my taste for alcohol. I did not care for it. I used to laugh at it. Yet here I am at the last, possessed with the drinker's desire. It took twenty years to implant that desire; and for ten years more that desire has grown. And the effect of satisfying that desire is anything but good."

Many folk thoughtlessly say, when asked to oppose the opening of a liquor bar, "Oh, if a man is going to drink he'll get it somehow!" Jack London's story answers that objection. It is the accessibility of alcohol that creates the desire for it.

—Clarion Call.



OLD TESTAMENT

Course A—For Deacons and Other Boys and Girls 12, 13 and 14 Years of Age

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe

CONCERT RECITATION FOR NOVEMBER

(John 5:39)

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

LESSONS FOR NOVEMBER, 1936

THE YOKE THAT COULD NOT BE BROKEN

Lesson 35. For November 1, 1936

This lesson is about Jeremiah, one of the major prophets of Israel. He ranks along with Isaiah; only, he is not so great either as a statesman or a preacher of righteousness.

1. *Objective: To show the necessity of adhering to the word of the Lord as given through his prophets.*

To some extent the message of Jeremiah is the same as that of Isaiah. That is, Jeremiah, like Isaiah, sought to bring the people to repentance. Isaiah, however, endeavored to produce repentance in the Jews by pointing their eyes to the glory that lay ahead of the nation if they altered their course; Jeremiah, by telling them of the calamities that awaited them if they continued to disregard the commandments of God. This is why the latter prophet is so often associated with calamity, and the former with beauty and splendor. In the case of Jeremiah the calamity (the bondage or captivity in Babylon) was impending.

2. Point of Contact: Ask the class to give you instances where they looked forward (1) through fear of what was about to happen and (2) through hope or anticipation of something to enjoy. No matter if the illustrations are trivial; they will serve to make the connection between the mind and what you have to give the class.

3. Readings: II Kings, chapters 24 and 25, in addition to the Quarterly. This will give you a background for the life and character of Jeremiah. Of course, the entire book of Jeremiah, if possible, should be read; certainly parts of it—say, chapters 1, 7, 9, 14. The first part of chapter 1 might make a good reading in the class, but omit verse 5.

Jeremiah is little read, because it is depressing. Yet it gives a better idea of the times in which he and Lehi lived than can be obtained from any other source. Jeremiah was a great prophet. One idea emphasized in his writings is that religion is personal rather than a matter merely between God and the nation. If men repent individually and mend their ways, then the nation will be righteous. It was a message of repentance that Jeremiah took to his people. They did not accept that message, and so they were carried into captivity.

4. Outline: Pupils may be assigned the following topics for short talks; these are treated in the lesson in the Quarterly:

1. The significance of the yoke.
2. The conflict between the false and the true prophet.
3. Jeremiah's call.
4. Lehi and Jeremiah—their times.
5. The Jews carried captive to Babylon.

5. Memory Gem: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Isaiah 1:16, 17.

Care should be taken to see to it that the class understand the meaning of this gem. Does "wash" apply to the body or to the spirit or both? What evils is it within the power of the members of your class to put away from them? Note the injunction to "do well," which is positive, as the other injunctions are negative. What are some of the good things the members of your class may do? Who is speaking in this passage? If you discuss these questions with the class they will better understand what is meant.

6. Application: This is suggested in the objective of the lesson and in the memory gem just explained. During the week the members of the class should distinguish between the good and the bad in their conduct, and "learn to do well."

7. Assignments: Read over the next lesson, with a view to making such assign-

ments as may be necessary in order to insure activity on the part of your pupils.

TALL AS A CEDAR AND STRONG AS AN OAK

Lesson 36. For November 8, 1936

With this lesson comes an end of the existence of the Children of Israel as a separate and distinct nation—at least for the present. Jeremiah saw the people taken captive to Babylon, commonly known as the Dispersion. Amos was one of the prophets who tried to stave off this calamity by inducing the Israelites to repent. Amos, however, wished both the nations and the individual to forsake their sins and to do works of righteousness.

Your Objective

The same objective might be used here as served for the lesson before this. That is, the lesson should show the need for personal good deeds on the part of the class. The application comes in the effort on the part of your pupils to do good deeds, where they are tempted to do wrong ones. The fact is that, even in boys and girls of this age, improper acts may be stopped by thinking first and substituting proper ones. Good conduct is brought about, not by listening to our feelings, but by deliberate thinking. One must first know what to do and then do it—both of which acts require thinking on the part of the doer.

Some Readings

In addition to the Quarterly the teacher should read the entire book of Amos. This is not much of a job, for it consists of only nine short chapters. It is not difficult to understand, either, if one takes into consideration the situation and the fact that Amos is working for just one thing—righteousness and justice on the part of both the nation and the individual. Note the concreteness of his style; he speaks always in terms of things rather than ideas. The passage which is quoted in the Quarterly will make a good reading in the class.

Other short talks are suggested by the topics in the Quarterly:

a. Amos's home district.
b. Amos goes to Jerusalem.
c. His message to king and people.
d. What kind of man Amos was.

As for the memory gem, it is the same as for the preceding lesson. Ask the class to tell what it means.

Don't forget to prepare for making assignments for the next lesson, so as to get the maximum activity on the part of your pupils.

WHEN THE LIONS' MOUTHS WERE CLOSED

Lesson 37. For November 15, 1936

This lesson and the next take us into the time of the Dispersion; that is, the time when the Jews were in exile. Ask your class to recall the warnings of both Isaiah and Amos, that the Jews would be taken captive if they did not repent and mend their ways. Well, they did not heed the warnings of these and other prophets, and so the threatened judgment came upon them. Daniel and Esther were of the Dispersion.

The Setting

Although the Jewish nation was, for the time being, at an end, however, individuals among the scattered Hebrews were visited by the Lord with not a little favor. Which proves that, when any one shows a desire to serve the Lord, he is blessed accordingly. In the case of Daniel his faith was not only answered in blessings on his own head, but was rewarded in blessing to many others. Here, therefore, is your objective in teaching this lesson—that no matter where we are, God is willing to aid and protect us, if only we will trust in his goodness.

Some Readings

Besides the Quarterly the teacher should read the book of Daniel, or at the least chapters 1-6, inclusive. This will give the setting and the main events in the life of the prophet. Perhaps a good reading would be that about the three Hebrew Children (chapter 3) or about Daniel thrown into the den of lions (chapter 6).

Remember the Talks

Here are some suggestive topics, drawn from the lesson in the Quarterly:

a. Conditions of the Jews at this time.
b. Who Daniel was—habits of life, etc.
c. The king's dream
d. Daniel's choice.

The memory gem is the same as that for lesson 36. So, too, is the application. Help the class to make the application during the coming week. Care should be taken, however, not to do this formally, but as casually as may be—even suggestively. Remember the assignments for the coming week.

Sunday, November 22, 1936
Open Sunday

HOW A POOR JEWESS BECAME QUEEN

Lesson 38. For November 29, 1936

This lesson is not, strictly speaking, religious in the substance, although it is de-

cidedly moral in tone. The objective might be the loyalty of Esther and her uncle to their people and the danger they were willing to risk in order to save them.

Importance of Loyalty

Loyalty is an admirable personal quality. To be true to one's self, to one's people, to a principle—this is a quality that should be cultivated. What would life be worth if we could not depend on one another in a pinch? Esther came to the help of her people in the hour of need and at great risk to herself.

The story itself furnishes a point of contact. It is a story that boys and girls will listen to eagerly, without any particular urging. A poor girl becomes a queen; she is a worthy heroine; there is the villain, Haman; plenty of suspense coaxes along the interest.

More Talks

Moreover, it is a story that breaks itself up into several parts, each of which may be taken by a member of the class. Here is how it proceeds:

a. The condition of the Jews at the time of the story. They were not only scattered over the world, but liable at any moment to be the prey of Gentiles.

b. The rise of Esther, and by what means.

c. Something about Haman and his plot against the Jews.

d. The uncle's plan to thwart Haman; Esther's part in this plan.

e. The consequent rejoicing of the Jews.

The book of Esther should be read by the teacher, in addition to the Quarterly. Indeed, you may have several in your class who would like to read the story as it is given in the Bible. Maybe the entire class could be induced to read it. The more the better.

Why Not A Play?

Most of the story, if not all of it, could easily be dramatized. How would you like to break it up into its several scenes, for the members of the class to act out? Some of these scenes are: The king chooses a queen, Haman has a talk with the king, Mordecai and Esther converse, the queen has an audience with the king, and so on. The class would like this. Could this not be made one of your projects in this course? Maybe the parents of your pupils would pay to see such a play presented! The money obtained might be used for class purposes.

The memory gem is the same as that for the preceding three lessons. Don't forget your preparation for making assignments for next lesson.

WHO'S TO BLAME?

I sent my girl to the Sunday School,
But never once did I try
To even find out which class she was in,
Or what they taught her, and why.
So the years have passed, and she's drifted away,
Till Sunday is now "just another day,"
And like many parents, I've been heard to say:—
"What's wrong with the Sunday School?"

I sent my boy to the M. I. A.
For he wanted to be a Boy Scout,
But I never went over with him to see
For myself, what it all was about.
Though many a time he asked me to go,
I made up excuses,—"Too Busy," you know,
Now he runs with a gang of street loafers, and so,
I bitterly blame M. I. A.

So I lost my boy and I lost my girl,
For I felt that I didn't have time
To guide little feet o'er a rocky road,
Or help in their upward climb.
But I sometimes wonder if God will say
To me, when I face him on Judgment Day:
"These children I gave you, have gone astray,
And no-one's to blame—but YOU!

—Stanley A. Purrington,
566 Cross St., Ogden, Utah.



CHURCH HISTORY

The Restoration and Early Church History
For Boys and Girls, Ages 10 and 11
General Board Committee: Charles J. Ross, Chairman; DeLore Nichols, and Ruth Wheelon

Special Note: As there is no lesson provided in the Quarterly for "Nauvoo the Beautiful" sheduled in *The Instructor* for October 4th, it is suggested that teachers follow the order as given in the Quarterly. The helps given in *The Instructor* for "Nauvoo the Beautiful" may be used in connection with lesson 36 in the Quarterly entitled "Events in Nauvoo" for October 11th.

THE GREAT EXODUS

Lesson 38 (Revised Number). For October 25, 1936

Text: Lesson Quarterly, No. 38.

Supplementary references: Roberts, *Comprehensive History of the Church,* Vol. II, pp. 504-541; Smith, *Essentials in Church History,* pp. 391-403; Bancroft's *History of Utah,* Chap. 8; Whitney's *History of Utah,* Vol. 1, pp. 248-252.

Objective: To show what the Saints endured for their faith.

Outline of Material:

I. Mob spirit unabated even with the martyrdom.
II. Nauvoo temple completed.
III. Mob breaks out against the Saints.
  a. Burning of houses.
  b. Sheriff Backenstos fair to Saints.
  c. Meeting at Carthage.
    1. Request for Mormons to leave Illinois.
    2. Saints ask for time to sell land and prepare for trip.
  d. Saints busy during the winter.
IV. First Saints leave Nauvoo February 11, 1846.

Lesson Enrichment: At the time when the Saints left Nauvoo to make their trip westward, another group of Mormons had been organizing in Mississippi so that they could join with these Saints enroute to the West. Fourteen families left Monroe country, Mississippi, on April 8, 1846. Under the direction of William Crosby and John Brown they reached Independence, Missouri, by the latter part of May, where they were joined by two more Mormon families and by a small group of non-members. Altogether the company now had twenty-five wagons. When the non-members discovered that they were traveling with Mormons, they broke camp because they said the Mormons were not traveling fast enough. This break took six wagons and fourteen men from the Mississippi group of Saints,

This company followed the southern bank of the Platte River until they reached within a few miles of Fort Laramie. Since, however, the Saints could not learn anything definite concerning the advance group of Pioneers, this company decided that it would remain on the eastern slope of the Rocky Mountains for the winter. Accordingly it turned south on July 10 and made its way south until it reached Pueblo, Colorado, on August 7.

At Pueblo, the Mississippi Saints organized a branch of the Church. Eight of the men returned to Mississippi to bring their families out the following spring. Before they set out from Mississippi the following spring, President Young had sent a message for them to leave their families for another year but for every able-bodied man to come to join the Pioneers. True to the call, the men hurried forward, bringing with them four colored servants, two of whom died enroute.

Part of the Mississippi family reached Fort Laramie two weeks before the main body of the Pioneers arrived. The rest of the company had been joined by members of the Mormon Battalion who had been invalided to Pueblo. This group planned to leave Pueblo the first part of June. They would then follow the trail set out by the first company. President Young immediately appointed some of the leading Church men to seek out these Battalion members and the rest of the Mississippi Saints to encourage them in making the trip to the mountains.

Application: When the prophet of the Lord asks us to do things, we should obey no matter how hard it seems to be.

LESSONS FOR NOVEMBER, 1936

Project for November: This is the Thanksgiving month. It is entirely in keeping with the Church-wide Security program that each member who earns any money at all should pay an honest tithing. During this month we should stress the paying of tithing to show our gratitude and our desire to help. For those children who do not earn any money,

we can encourage their doing something for others. The class as a whole could make several trips to families where they can be of service. Be careful, if going to families where there is sickness, that there is no danger of contagion or infection. Some people, however, are shut in during the winter months. The pupils could prepare programs to give. The girls could make some little things to take as delicacies. During the week, the boys might go to the homes of widows or elderly couples and chop wood.

Song: "Come, Come, Ye Saints." Try to have each pupil learn the song so that he will not need the book. The full meaning of the song cannot be gained when the pupils are groping for words or music. Songs learned in our youth have a way of recurring to the mind as we people grow older. This song means so much to Latter-day Saints that everyone should learn it as a child. Read the story of the hymn written for the July, 1936, *Improvement Era*, by General Superintendent George D. Pyper.

CONCERT RECITATION

"Zion's welfare is my portion,
And I feel my bosom swell
With a warm, divine emotion,
When she prospers, all is well."
(Eliza R. Snow.)

WINTER QUARTERS

Lesson 39. For November 1, 1936

Text: Lesson Quarterly, No. 39.

Supplementary references: *A Young Folks' History of the Church*, pp. 121-125; Smith, *Essentials in Church History*, pp. 391-420; Bancroft, *History of Utah*, Chapter 8; Whitney, *History of Utah*, pp. 248-280; Evans, *One Hundred Years of Mormonism*, pp. 389-403, 420-429; Roberts, *Comprehensive History of the Church*, pp. 40-59, Vol. III, and 147-159; Cannon, *Life of John Taylor*, pp. 168-176; Evans, *The Heart of Mormonism*, Chapters 68-72. This last tells of comedies and tragedies of the Plains, interesting to children.

Objective: *To show how the Saints organized to care for themselves.*

Outine of Material:

I. First camp of the Saints.
   a. Inadequate preparation for the move.
   b. Plans to care for Saints.
II. March westward resumed.
   a. Crops planted.
   b. Colonel Kane brings news of sorrows of Nauvoo Saints.
   c. Aid sent to suffering Saints.
III. Winter Quarters established.
   a. Townsite planned.
   b. Schools established.
   c. Aid sent to suffering Saints.

Lesson enrichment: Colonel Thomas L. Kane was one of the stauncest friends the Mormon people had throughout the long period of their persecution. He even made a trip to Utah after the Saints had moved out here to persuade them to permit Johnstons' army to move through their city. He had been assured by the president that no harm should come to the Saints if only they would permit the army to march through their city.

A few years after he had met the Saints at Council Bluffs, he addressed the Historical Society of Pennsylvania in the following manner:

"There was something joyous for me in my rambles about this vast body of pilgrims. I could range the wild country wherever I listed, under the safeguard of their moving host. Not only in the main camps was all stir and life, but in every direction, it seemed to me I could follow 'Mormon roads,' and find them beaten hard, and even dusty, by the tread and wear of the cattle and vehicles of emigrants laboring over them. By day, I would overtake and pass, one after another, what amounted to an army train of them; and at night, if I encamped at the places where the timber and running water were found together, I was almost sure to be within call of some camp or other, or at least within sight of its watchfires. Wherever I was compelled to tarry, I was certain to find shelter and hospitality, scant, indeed but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of western Missouri and Iowa, the vile scum of our own society, to apply the words of an eminent divine (Reverend Dr. Morton of Philadelphia) 'Like the great ocean washes its frontier shores,' I can scarcely describe the gratification I felt in associating again with persons who were almost all of eastern American origin—persons of refined and cleanly habits and decent language, and every day seemed to bring with it its own special incident, fruitful in the illustration of habits and character."

It will be good to emphasize on the children that people are constantly judging the Church by the way they live. If they behave well, people respect the Church; if on the other hand they behave poorly, the people who know them say, "Well, if that is the way their Church teaches them to act, I don't want any of it."

Application: The Lord has given us a plan today in the Church-wide Security plan for us to care for our people today.

PIONEER SCOUTS

Lesson 40. For November 8, 1936

Text: Quarterly Lesson, No. 40.

Supplementary references: Smith, *Essentials in Church History*, pp. 433-444; *From Kirtland to Salt Lake City*, pp. 76-114; Evans, *One Hundred Years of Mormonism*, pp. 439-449; Whitney, *History of Utah*, Vol. 1, Chapter 17; Roberts, *Comprehensive History of the Church*, Vol. III, pp. 160-191; Anderson, *A Young Folks' History of the Church*, pp. 121-125, 129-134, Evans, *The Heart of Mormonism*, Chapters 73 and following.

Objective: To learn how the Pioneer scouts chose the best manner for the whole body of the Saints to use in crossing the plains.

Outline of Material:

I. Organization for westward movement of the Church.
   a. Companies of hundreds.
   b. Companies redivided.
      1. Two fifties for each hundred.
      2. Five tens for each fifty.
   c. Movement begun under Heber C. Kimball.

II. Conference held.
   a. Seventeenth anniversary celebrated.
   b. Return of Parley P. Pratt and John Taylor from British Mission.
   c. Two apostles in charge at Winter Quarters.

III. Pioneer Company.
   a. Composed of 143 men, three women, and two children.
   b. Equipment: wagons, horses, mules, cows, chickens.
   c. Order of the day.
      1. Bugle at 5 o'clock.
      2. Wagons in double file if attacked.
      3. Circle with stock in center at night.
   d. Line of march.
      1. North side of Platte River.
      2. Difficulty of finding forage and food.

Lesson Enrichment: The Latter-day Saints have always wanted to educate the people and have them keep up with the events of the day. In connection with this desire, the leaders have always encouraged the publication of newspapers and magazines for the benefit of the people and for the information which the leaders wished to convey to them. In February, 1836, the government in Washington added one of the Church publications as being the first printing done in the state of Nebraska. This was a letter written by Brigham Young and printed on the same press which the Saints later carried with them to Utah and on which the *Deseret News* was printed.

This letter consisted of eight pages in which President Young urges the Saints to follow their leaders out into the west. The letter bears the imprint: "Written at Winter Quarters, Omaha Nation, west bank of the Missouri river, near Council Bluffs, North America." It is dated December 23, 1847, and is signed for the Quorum of the Twelve Apostles by Brigham Young, president, and Willard Richards, clerk.

Part of it reads as follows:

"Beloved Brethren:—

"At no period since the organization of the Church on the 6th of April, 1830, have the Saints been so extensively scattered, and their means of receiving information from the proper source, so limited, as since their expulsion from Illinois; and the time has now arrived when it will be profitable for you to receive, by our Epistle, such information and instruction as the Father hath in store, and which he had made manifest by his Spirit.

"Knowing the designs of our enemies, we left Nauvoo in February, 1846, with a large pioneer company, for the purpose of finding a place where the Saints might gather and dwell in peace. The season was very unfavorable, and the repeated and excessive rains, and scarcity of provisions, retarded our progress and compelled us to leave a portion of the camp in the wilderness, at a place we called Garden Grove, composed of an enclosure for an extensive farm and sixteen houses, the fruits of our labor; and soon after, from similar causes, we located another place, called Mt. Pisgah, leaving another portion of the camp and after searching the route, making the road, and bridges, over a multitude of streams, for more than three hundred miles, mostly on lands occupied by the Pottawatamie Indians, and since vacated in favor of the United States."

President Young continued, mentioning Captain Allen's request for five hundred men for the United States Army. He also advised the Saints that when they came they should bring sufficient bread stuff to sustain themselves until they could raise grain the following season. He advised that those who could not go directly to the mountains should go to work immediately to make improvements, raise grain and stock, and by industry they could "soon gather sufficient means to prosecute their journey."

In light of the various reforestation projects now going on in the various parts of the world, these instructions of Brigham Young seem important: bring "with you all kinds of choice seeds, of grain, vegetables, fruits, shrubbery, trees, and vines, everything that will please the eye, gladden the heart, or

cheer the soul of man, that grows upon the face of the whole earth; also the best stock of beast, bird and fowl of every kind; also the best tools of every description, and machinery for spinning, for weaving, and dressing cotton, wool, flax, and silk, etc., etc., or models and descriptions of the same, by which they can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn shellers, grain threshers and cleaners, smut machines, mills, and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness, or prosperity of any people. . . .

"It is very desirable that all the Saints should improve every opportunity of securing, at least, a copy of every valuable treatise on education—every book, map, chart, or diagram, that may contain interesting, useful, and attractive matter to gain the attention of the children, and cause them to love to learn to read, and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the General Church Recorder, when they shall arrive at their destination; from which important and interesting matter may be gleaned, to compile the most valuable works, on every science and subject, for the benefit of the rising generation."

Perhaps we today need to value more highly the opportunities which are ours in the wealth of material which we possess for the better training of our minds.

Application: In order to succed we must plan carefully.

THE END OF THE JOURNEY

Lesson 41. For November 15, 1936

Text: Quarterly Lesson, No. 41.

Supplementary references: Smith, *Essentials in Church History*, pp. 445-450; *From Kirtland to Salt Lake City*, pp. 114-123; Whitney, *History of Utah*, Vol. 1, Chapter 18; Tullidge, *Life of Brigham Young*, pp. 167-176; Roberts, *Comprehensive History of the Church*, Vol. III, pp. 192-231.

Objective: *To show the persistence of the Saints.*

Outline of Material:

I. Letters of those left behind.
II. Activities of the Saints.
  a. Music, dancing, readings.
  b. Repairs made during stops.
III. Meeting with trappers.
  a. Jim Bridger.
  b. Miles Goodyear.
  c. Discouraging reports.
IV. Meeting with other Latter-day Saints.
  a. Samuel Brannan.
  b. Some members of the Mormon Battalion.
V. Last part of the journey.
  a. Sickness in camps.
  b. Orson Pratt sent ahead with a group.
  c. Brigham Young's group arrives and he says, "This is the place."

Lesson enrichment: Orson Pratt, the leader appointed by President Young after he was taken ill with mountain fever, deserved the special recognition given him. Elder Pratt was a man well-trained in surveying and mathematics. He it was who ascertained where the Saints were in reference to latitude, longitude, and altitude. He also noted the geological formations in the country through which the Saints passed. He mentioned details concerning the flowers and animals of the different regions. One entry in his *Journal* would lead us to believe that it was he who furnished the information which made possible the development of the odometer, by means of which the Pioneers were able to estimate the distance that they traveled each day and also the distance from one point to another along their route. This entry is for May 6 and reads in part as follows:

"For several days past, Mr. Clayton, and several others, have been thinking upon the best method of attaching some machinery to a wagon, to indicate the number of miles daily traveled. I was requested this forenoon, by Mr. B. Young, to give this subject some attention; accordingly, this afternoon, I proposed the following method: Let a wagon wheel be of such a circumference, that 360 revolutions make one mile. (It happens that one of the requisite dimensions is now in camp.) Let this wheel act upon a screw, in such a manner, that six revolutions of wagon wheel shall give the screw one revolution. Let the threads of this screw act upon a wheel of sixty cogs, which shall evidently perform one revolution per mile. Let this wheel of sixty cogs be the head of another screw, acting upon another wheel of thirty cogs, it is evident that in the movements of this second wheel, each cog will represent one mile. Now, if the cogs were numbered from 0 to 30, the number of miles traveled will be indicated every part of the day. Let every sixth cog of the first wheel be numbered from 0 to 10, and this division will indicate the fractional part of a mile or tenths; while if any one should be desirous to ascertain still smaller divisional fractions, each cog between this division will give five and one-third rods. This machinery (which may be called the double endless screw will be simple in its construction, and of very small bulk, requiring scarcely any sensible additional power,

and the knowledge obtained respecting distances in traveling will certainly be very satisfactory to every traveler, especially in a country but little known. The weight of this machinery need not exceed three pounds."

At the time when Orson Pratt entered Salt Lake valley at the head of the forty-two men in his advance company, he was only thirty-six years old.

The children might be interested in experimenting for themselves concerning the revolutions of wheels. In several cities within the past two years, there have been contests as to the number of revolutions a wheel of a certain car would make in traveling a mile. If there has been such a contest in your city, you might be interested in bringing the details to see how Orson Pratt might have solved it.

Application: We today should show our persistence in remaining true to the principles of the Gospel as these Saints did in crossing the plains.

BLOSSOM AS THE ROSE

Lesson 42. For November 22, 1936

Text: Lesson Quarterly, No. 42.

Supplementary references: Smith, *Essentials in Church History*, pp. 451-461; Anderson, *A Young Folks' History of the Church*, pp. 134-136; Whitney, *Popular History of Utah*, pp. 40-52; Whitney, *History of Utah*, Vol. 1, Chapter 19; Roberts, *Comprehensive History of the Church*, Vol. III, pp. 268-292; Evans, *One Hundred Years of Mormonism*, pp. 450-457; Evans, *The Story of Utah*.

Objective: To show the wisdom in planning of the new refuge for the Saints.

Outline of Material:

I. Desolation of valley.
II. Division of property.
  a. Sunday meetings called.
    1. No one to have more than he could cultivate.
    2. Water and timber for common good.
  b. Trips made throughout the valley.
    1. Ensign Peak.
    2. Black Rock.
III. Setting out of city.
  a. Temple site chosen.
  b. Blocks planned with wide streets.
  c. Houses to be set back from the street.
  d. Plans for beautification.
IV. Survey made by Orson Pratt.
  a. Homes in city.
  b. Lands for farming and pasturing outside city limits.
V. Modifications in original plan.

Lesson enrichment: The significance for the naming of Ensign Peak can be gained from a careful reading of Isaiah. In Isaiah 11:2, 3, we read: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Again in Isaiah XI:11, 12, we learn: "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the oucasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Naturally when the Saints read this about the latter days, they felt that they wished to help fulfil this prophecy which had been made so many hundreds of years ago. They therefore dedicated this peak as an ensign for the world.

In this lesson it will be well to stress what Presiding Bishop Sylvester Q. Cannon emphasized at the Annual Conference of April, 1936, when he said that Zion is a condition of our being as well as a place where we are to gather. Often people think that they cannot receive the fullest joy until they are right with the rest of the Saints in the valleys of the mountains. Bishop Cannon said that Zion is in our hearts—if we have done right. Nowadays it is difficult for many people to gather sufficient money for them to make a long, hard trip from one part of the country to another, or from one country to another. Encourage them to find Zion where they are and show them that perhaps they are building a better Zion in the examples which they are setting by living their religion in a group which is not sympathetic to our principles. The children can often influence the parents—we teachers have then a definite responsibility in helping these children learn the true meaning of Zion, which is righteous conduct.

Application: We should try to make our homes beautiful with gardens.

MAIN BODIES OF THE PIONEERS

Lesson 43. For November 29, 1936

Text: Lesson Quarterly, No. 43.

Supplementary references: Roberts, *Comprehensive History of the Church*, Vol. III, pp. 293-304; Smith, *Essentials in Church*

History, pp. 459-461; Anderson, *A Young Folks' History of the Church*, pp. 132-134; Little, *From Kirtland to Salt Lake City*, pp. 132-150, 174-184; Tullidge, *Life of Brigham Young*; Evans, *One Hundred Years of Mormonism*, pp. 442-449; Evans, *The Story of Utah*.

Objective: To show the feeling of responsibility of the president for all of the Saints.

Outline of Material:

I. Return of some of the Pioneers to Winter Quarters.
   a. By ox train.
   b. President Young and party by horses and wagons.
II. Some trouble experienced by Saints leaving Winter Quarters.
   a. Parley P. Pratt and John Taylor left in charge.
   b. President Young's instructions not carried out.
III. Two companies meet.
   a. President Young calls meeting of men.
   b. Women prepare feast.
   c. Dance and program arranged.
IV. More companies met.
   a. Trouble with Indians.
   b. Food gave out.
   c. Saints from Winter Quarters come to meet returning Saints.

Lesson enrichment: The teacher who has Alfred Lambourne's *The Old Journey* in his possession will find a wealth of incidents with which he can enliven this lesson. Part of the Preface reads: "The author is one of those who 'crossed the plains,' an achievement which at the time did not seem great in its inception nor mighty in its accomplishment, so crowded with pleasurable incidents was the journey and so full of the inspiration aroused by the necessities and ambitions of the undertaking were all. As the years have gone, however, and time has not only cast a sort of glamor over the event, but has given men an opportunity to reflect thoughtfully and in calmness and intelligence, that same journey assumes greatness in our eyes, both in inception and in its achievement. It finds a prominent place in the history of the nation, and will ever stand forth among great events. Indeed, the world had therefore seen nothing like it, and in the very nature of things its repetition is improbable if not impossible. It must now be read; it cannot be experienced."

When Mr. Lambourne spoke of the Platte river, which was a muddy stream, he spoke of how beautiful it looked to them. Along its banks cottonwood trees grew, the only green to be seen in the miles and miles of yellow sand and red sandstone mountains. This stream offered a cool plunge after a long, weary, dusty day's journey. One day as Mr. Lambourne bathed in the river, he looked up to see Spotted Tail, a famous Sioux Indian chief, pass along the banks of the Platte with five hundred of his warriors. As Mr. Lambourne waded ashore, he struck his foot against what proved to be a great stone ax, probably a relic of by-gone Indian wars.

Application: We must learn to obey the orders given us by those in charge if we are to succeed in our undertakings.

KINGDOM OF GOD

The Kingdom of God is the actual rule of God in human affairs through the Holy Priesthood, guided by inspiration of the Holy Ghost, in administering divine ordinances for the bestowal of the Holy Ghost through which comes to obedient souls the inner "righteousness, peace, and joy," that subdues and conquers the world, not by "observed" external force, but by the loving reign of the will of God in human hearts that purifies, sanctifies and exalts mankind.

—Nephi Jensen.



PRIMARY

NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age
General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

CONCERT RECITATION AND MEMORY GEM

"Now we believe and know that this is indeed the Christ, the Savior of the world."

LESSONS FOR NOVEMBER, 1936

THE WOMAN OF SAMARIA

Lesson 35. For November 1, 1936

Text: John 4:1-42; Sunday School Lessons (Quarterly), No. 35.

Objective: Good often comes through kindness to the unpopular or sinful.

Songs: "Let Us Be Kind to One Another."

Pictures: *Standard Pictures,* No. 372; *Bible Primer New Testament,* page 30.

Points of Contact—How to Begin:

Growing along the ditches in a part of the country there is a weed called a stinging nettle. Why should it have that name? Who can tell us more about this plant? When we accidentally touch it what happens? (Our hand burns and stings.) There are people who are just like this plant. What do they say when we ask them to do something to help us? Billy says, "Mary, please help me find my cap." And Mary replies, "Find it yourself," and goes into another room. Billy's feelings are hurt just as much as if his hand had touched a stinging nettle, and Mary has become just a bit more like the horrid plant we call a "stinging nettle."

What would Jesus have done and said?

Turn your leaflets to the story of *Jesus and the Woman of Samaria.*

1. Read until you can tell the name of Jesus' home town.

2. Read until you can tell how the Samaritans were different from the Jews.

3. Read until you know where Jesus' disciples had gone while he sat by the well.

4. Someone tell us what the woman did after Jesus told her who he was.

5. Why did the woman love Jesus? (He was kind to her.)

6. What do you think Jesus said to the woman as she came to the well? (May I have a drink?)

7. What do you think the woman did? Why was she surprised?

Application: How can you be just as kind as Jesus?

1. Obey parents willingly.

2. Help other children at home and at school.

3. Be kind to children who are strange or different from you.

4. Jesus says that if we do kind deeds to the least of one of His children it is much like being kind to Him.

5. How should we treat children who believe in a different Church from ours.

6. If other children speak or dress differently, we can be just as kind and loving as Jesus was to the strange woman of Samaria.

Note to Teachers: A very fine project can be used in this lesson.

Have a shallow box filled with sawdust (green). Make a road through the sawdust.

Show olive trees (made of paper) and grape vines on either side.

Make a well with a few pebbles in a ring of clay.

Put a mirror at the bottom of it.

Now the setting is complete who would like to say what Jesus would think.

Who would like to be the woman?

Study of Materials:

A. Suggested content outline:

I. Jesus' return to Galilee.
   a. The way He went.
   b. The land of the Samaritans.

II. His meeting with the woman.
   a. At Jacob's Well.
   b. What He told her.
   c. Her faith in Him.

III. Jesus teaches the Samaritans.
   a. The woman's message to them.
   b. They come out and listen to Him.
   c. He teaches them for two days.

B. References:

Hurlbut's *Story of the Bible,* pp. 534-537.

Bible and Church History Stories, pp. 107-110.
1934 *Primary Lessons.*

C. Lesson Facts:

After Jesus left Jerusalem He went back home again to Galilee. This time He did not go the long way—down into the Jordan valley and north along the Jordan River to Galilee. He was with only a few faithful disciples who would do as He wished. Nearly all Jews hated the Samaritans so much that they would not go through their country. Jesus was broadminded; so He went right through their land. These people believed in God as did the Jews. But they did not believe in all the Old Testament, only its first five books. On Mount Gerizim they had a temple of their own. So they never went to Jerusalem to worship.

As they were going northward they came to a well. It was an old, old well, built by Jacob. Jesus there sent his disciples into Sychar, a little Samaritan town, to get food. Being tired and thirsty He sat down by the well to rest. Along came a woman with a water jar on her head and a long rope in her hand. The well was over a hundred feet deep.

As Jesus had no rope or bucket with which to draw water, He asked her for a drink. She seemed offended and asked Him how it was that He a Jew asked her a Samaritan for a drink. Jesus was very kind to her. He told her that He had living water to give her. She thought He meant clear, cold spring water. He meant that He had the truth to give her. It was also free. Jesus also told her all about her life. She was not a good woman, but she knew that Jesus was a great prophet because He told her what she thought. He could not possibly know. He told her that He was the Christ.

She was so happy and so surprised that she ran into the village and told the people how Jesus had told her all that she ever did. Then the people of the town came out to see Jesus. He taught them as He had taught the woman. They loved Him and asked Him to come into their town to teach them. For two days He remained with them teaching them the gospel.

REVIEW ON LESSONS 32-35

For November 8, 1936

1. Find the part in your leaflet that tells what Jesus said to Nicodemus. Read to us.
2. Someone tell the reason Nicodemus came to Jesus at night.
3. How can a person be born again?
4. Tell us how you felt when you were confirmed.
5. Why is our baptism a very important event in our life?
6. What made Jesus very angry at one time?
7. Describe what He saw and heard in the temple.
8. What have you done to help keep our meeting house and grounds more like Jesus would like to have them?
9. In this picture of the Good Shepherd, what tells you Jesus was kind to His animals?
10. How do the sheep show their love for Him?
11. Why do you think he is carrying the lamb?
12. Where will He take them in the evening?
13. Where do our sheep herders today leave their sheep at night?
14. Did Jesus really have real sheep of His own?
15. Who were His sheep?
16. Why do you always want to be in His fold?
17. Have you helped bring a straying lamb (child) to safety?
18. Why would you like to have a picture like this for your own?
19. How do you feel when you look at it?
20. Look for this picture of the Good Shepherd in other places:
    a. In books.
    b. Sometimes on large church windows.

We all love this picture.

21. Someone tell where Jesus was sitting when the woman of Samaria came to Him.
22. Why did the people tell Him to go home by a different road?
23. How long did He stay with the people of Samaria?

A SERVANT HEALED

Lesson 36. For November 15, 1936

Text: Luke 7:1-10; Matt. 8:5-13; Sunday School Lessons (Quarterly) No. 36.

Objective: Through faith in Christ we may be healed.

Memory Gem: As thou hast believed, so be it done unto thee.

Songs: "If You Have Faith," *Primary Kindergarten Songs*, Frances K. Taylor.

Pictures: *Standard Pictures*, No. 51.

Point of Contact:

What do you say when you see mother in the morning? (good morning). What is a nice thing to say when you meet grown-ups on the street? (How do you do Mrs. ——) What do we say when some one has a birthday? (happy birthday). And it is always nice to say good night to our family before we go to bed.

In what other ways can we be courteous?

1. Don't push.

2. Don't speak when other folks are talking.

3. Boys remove hats in house.

4. We say excuse me and thank you at the right time.

Everyone admires a truly polite child. Today we learn how Jesus helped a Roman officer who was extremely thoughtful and courteous. Had you ever thought that our Heavenly Father as well as earthly people like you when you are considerate of others?

Application:

How was the Roman captain courteous? What shows us that he was considerate of Jesus. What had the captain built for the Jews? What shows us that he was a very generous man. What else did he have besides a loving, considerate heart? He had a great deal of what? (faith).

Where was Jesus when He prayed for the servant to get well? Who believed Jesus could do anything? (The captain).

Name the ways in which the Captain was courteous. (1) He asked in the right manner for Jesus to come to heal his servant. (2) He didn't wish to make Jesus go to too much trouble. (3) He was afraid he wasn't worthy of Jesus' presence in his house.

Study of Materials:

A. Suggested Content Outline.
   I. Setting of the miracle.
      a. In Capernaum.
      b. The time and place elements.
   II. The captain.
      a. His position.
      b. His worthiness.
      c. His request of the elders of the Jews.
   III. The miracle.
      a. Jesus' answer.
      b. The message from the captain.
      c. Jesus heals the servant.

B. References:
   Hurlbut's *Story of the Bible*, pp. 559-562.
   Bible and Church History Stories, pp. 70-74.
   Primary Lessons, 1934.

C. Lesson Facts.

After Jesus met the woman of Samaria, he went back home to Nazareth to try to teach the people there. But His own townsmen wouldn't listen to Him. They drove Him out of the city. Then He went down to a large city on the shore of the Sea of Galilee. There people from all countries lived. Jesus at once started to help them by teaching them and healing their sick. He was very successful. The people had great faith in Him and when they had sick among them they sent for Jesus to heal them.

One day a Roman centurian asked the elders to go to Jesus and ask Him to come and heal a young servant of his. A centurian commands a hundred soldiers. We call him a captain. The elders like our bishopric are at the head of a Jewish church. The captain was a good man. The elders loved him, for he was rich and had built their church or synagogue for them. Most Jews hated Romans. He probably thought Jesus was narrow and hating. This all makes clear why he asked the elders to bring Jesus.

When they asked Jesus to do it He gladly said, "I will come and heal him." Jesus knew His own power. As they were going along the street near the house they were met by other friends of the captain who asked Jesus not to trouble himself for the captain felt that he was unworthy to have Jesus come under his roof. He felt that if Jesus would just speak the word, the servant would be healed. As the captain had power over soldiers to command them, so he knew Jesus had power to command sickness to leave people and it would be so.

And Jesus did not go into the house. At the coming of these friends, He turned to the people and commended the captain. He said that He had never seen such great faith even among the Israelites. At that moment even though He was not at the sick bedside, Jesus healed the young servant.

Teachers who would like to use a parallel story will find a good one in John 4:46-54. Study carefully the story. Jesus was at Cana, probably twenty-five miles from Capernaum. The sick person was the son of a nobleman. Jesus spoke the word that healed this boy while at a great distance. It is a wonderful miracle which shows that distance is no obstacle to the exercise of the healing power of God if only proper faith is exercised.

Note to teachers:

It is of vital importance that the children are led to see the universality of Jesus' love and boundless limits of his mission. He came as the Savior to all mankind, not to one race or section, creed or cult, to the whole of the world if they would receive him.

JESUS HEALS THE PARALIZED MAN

Lesson 37. For November 22, 1936

Text: Mark 2:1-12; Luke 5:17-26; Sunday School Lessons (Quarterly), No. 37.

Objective: Through faith in God we may be healed.

Memory Gem: All they that had any sick brought them unto him; and He laid His hands on every one of them and healed them.

Songs: "I Do Believe," "Jesus, Our Loving Friend."

Pictures. *Standard Pictures*, No. 72.

Point of Contact: How to begin.

Note: What games do you like to play? Who plays with you? Do you know anyone who is not able to run and jump as you do? What has made your friend ill or lame? What is a nice thing to do for him? How can we help poor sick children in our Church? (Birthday pennies for Primary Hospital). What have you done for shut-in children? What could we do for the little sick boy in our Sunday School next Thursday? Have you any games, toys, or books we could lend him while he spends those many weary hours at home? Could you cover your story books and write your names on them and your games and bring them to my house so we could take them to him by Thanksgiving? Wouldn't you like to call on him and stay for just a short time and tell him interesting things that have happened at school and at home?

It's a nice thing to be kind to sick people. When Jesus was on our earth kind-hearted people took care of those who were ill. Would you like to hear how four friends helped a man in need?

Note to teachers:

"Gentleman Gay," is a fine poem to be read to children at this season of the year.

"One, Two, Three," is another lovely poem children appreciate inasmuch as it deals with kindness and thoughtfulness toward crippled children and might be appropriately presented to children in connection with this lesson.

Stress: A prayer to the Lord in thankfulness at the close of the class.

Study of Materials:

A. Suggestive content outline.
   I. Jesus teaching the multitude.
      a. At a house.
      b. People inside and outside.
   II. The Faith of the four friends.
      a. Bring the paralytic on a stretcher.
      b. Lower him through the roof.
   III. Jesus heals him.
      a. First forgives him of his sins.
      b. Then tells him to walk.

B. References:
   Hurbut's *Story of the Bible*, pp. 348, 549.
   Talmage, *"Jesus the Christ."*
   Tanner, *"New Testament Studies."*

C. Lesson Facts:

Jesus had been away from "home" for some time out among the people of Galilee. When He returned everybody seemed anxious to see Him, hear Him, and receive His help. One day a great crowd came to a house where He was. It probably was Peter's house. The crowd thronged about Him, filling the house and standing outside. Jesus probably stood in the door, from where He could teach them all.

While thus engaged, four men who had great faith in Jesus brought a palsied friend of theirs to be healed. A palsied person has lost control of his nerves. His muscles twitch and he loses control of himself so that he finally cannot use his limbs. He becomes paralyzed.

When the four friends because of the crowd, could not bring their friend directly in to Jesus, they made a hole through the roof by taking off the tiles. Then they lowered his litter through the opening by means of ropes. There was the paralyzed man on his bed, directly in front of Jesus. "And when He saw their faith, He said unto him, Man, thy sins are forgiven thee." This sounded terrible to the Pharisees and scribes. Jesus was forgiving sins. Only God, they thought, had the power to forgive sins. They did not know that Jesus was the Son of God.

Then Jesus asked them whether it was easier to say "Thy sins be forgiven thee," or to say, "Rise up and walk." He had the right and the power to do both. Then He told the palsied man to arise and take up his bed and walk. No doubt to the people this was the harder of the two things. Anyone can say, "Thy sins be forgiven thee," but only one of great faith can make a palsied man walk off carrying his mat under his arm as this man did. No wonder the people were amazed and said, "We have seen strange things today."

THE HEALING OF THE BLIND BEGGAR

Lesson 38. For November 29, 1936

Text: John 9; Sunday School Lesson (Quarterly) No. 38.

Objective: Through faith in God we may be healed.

Memory Gem: I am the light of the world.

Songs: "Jesus Bids Us Shine," "Shine On," *Deseret Sunday School Songs.*

Pictures: *Standard Pictures* No. 146.

Points of Contact: How to begin.

Have you ever played "Blind Man's Buff?" How did you feel when you were blindfolded? Why were you glad to get the blind off your eyes? Can you imagine from that how it would feel to be blind and never see? Do you know someone who is blind? What can you do to bring some happiness into his life? (always talk to him.) Everybody close his eyes tightly for a minute, now open them. Isn't it wonderful to be able to see? What would you like to be able to do for every blind person in the whole world? (Let them see again). What do you think Jesus would do when He had power. to do everything. This is how it happened.

Application: How to finish.

1. What do you think the blind man looked at first? Think of never seeing the

sun, or trees or the faces of your parents and friends. This blind man was permitted to see two kinds of light. The light of the sun and the light of truth. The light of truth showed him that Jesus was the light of the world and what Jesus taught was true.

There are many people who can see well with both eyes, yet they are blind to truth.

A boy who steals is blind to truth.

Anyone who tells falsehoods is most certainly blind to truth.

We can help these people just as Jesus helped the man who was blind to the light of the sun.

1. We can forever be honest.
2. We can always tell the truth.
3. We can remind children who are truth blind that they can be cured, if they will but try.

(Note to teachers):

This story could be dramatized, of course omitting the part of Jesus. One child could be the beggar and show just the scene where he discovers he can see.

Study of Materials:

A. Suggestive content outline.
   I. Jesus meets the blind man.
      a. His sad life.
      b. The question of the disciples.
   II. Jesus heals him.
      a. How Jesus did it.
      b. The man's faith and obedience.
      c. The healing.
   III. What people thought of the miracle.
      a. The people's surprise.
      b. The Pharisees' criticism.
      c. The parent's fear.
      d. The blind man's testimony.

B. References:
   Hurlbut's *Story of the Bible*, pp. 597-599.
   Bible and Church History Stories, pp. 65-69.
   Primary Lesson, 1934.

C. Lesson Facts:

Once while Jesus was in Jerusalem to attend a great Jewish festival, He taught the people in the temple court saying, "I am the light of the world." This so angered the Jews that they tried to kill Him. He and His disciples were cast out of the city. As they were walking along one of the narrow streets they met a poor blind beggar.

His disciples wondered why the man was born blind. They thought it came through somebody's sin, either his own or his parents'. But Jesus told them that it was not because of the man's sin or his parents' sin, but that the power of God might be shown in healing him.

Jesus anointed his eyes with clay. Then He told the man to wash in the pool of Siloam. This cistern was outside the walls of Jerusalem, a long way off. But the man showed his faith and obedience by doing what Jesus told him to do. And he was healed when he washed off the clay.

When he came back home the people could scarcely believe their eyes. Some thought it was the blind man. Others thought it was just somebody who looked like him. But the man knew that he was the same man. He told them just how Jesus had done it.

The Pharisees then asked him about it. He told them the story. It angered them, for mixing clay and putting it on a man's face and healing were all work. This must not be done on the Sabbath. But the man told them that the one who had done it was a prophet.

These Jews wouldn't believe that the man had received his sight till they heard his parents testify that their son was born blind. Even then the poor parents were so afraid of the Pharisees that they dare not say that Jesus was a prophet.

Because the man dared say that Jesus was a prophet, they cast him out of their church. Then he became a true follower of Jesus.

ONCE AS SMALL AS WE

Jesus, though our Lord and Master,
Once was just as small as we;
Once He laughed and played and prattled
As a babe, on mother's knee.

—Dr. J. Lloyd Woodruff.

I AM RICH

I have what money can never buy,
The Clasp of your hand and the light of your eye;
The glorious greetings of friend to friend;
The wonderful help you are quick to lend;
And I tell myself when each day is done,
Whether my battles be lost or won,
I am richer than many with all their gold,
For I have the wealth of your heart to hold.

—Selected.



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LESSONS FOR NOVEMBER, 1936

CONCERT RECITATION

The "Thank You" day again is here
Upon this day in every year,
The thankful people large and small,
Praise God, the Father of us all."
or
For health and food
For love and friends
And everything His goodness sends
We thank Thee, Heavenly Father.

SPECIAL REVIEW SUNDAY

Lesson 100. For November 1, 1936

This is the first Sunday in the special "Thank You" month. I have a little "Thank You" song in my heart this morning. It seems to say,

"For every little flower,
For every single living thing
Made by Thy great power,
Dear Lord, who made this happy world,
We thank Thee every hour!"

This little song also says, "Thank You, Heavenly Father, for my good home, my little friends, and for the brave, good men we learn of each Sunday."

Today let us tell of the helpful Elijah and brave young Daniel.

Teachers will formulate questions to review last month's Lesson Objectives.

Let the children tell how the faith, obedience and courage of Elijah and Daniel were rewarded by God's protecting care over them.

Vary your method of review often.

Today you might dramatize "Daniel Obeys The Word of Wisdom," and "How God Took Care of Elijah." If the children do not remember the exact words of the characters, the teacher may tell the story while the children do the pantomime.

Songs for the month: "Thanksgiving Hymn," "We Thank Thee," *Kindergarten and Primary Songs.*" Frances K. Taylor.

Memory Gem: Same as Concert Recitation.

ELISHA BRINGS HAPPINESS TO A WIDOW

Lesson 101. For Sunday, November 8, 1936

Text: II Kings 4:1-8; *Life Lessons For Little Ones,* Second Year.

Objective: Implicit faith with earnest work brings the blessings of Heaven.

Organization of Material:

I. Elisha, One of God's Prophets.
   a. Has many helpers.
   b. One of his helpers dies.
      The widow seeks help from Elisha.
II. Elisha Counsels The Widow.
   a. She follows his advice.
      1. Borrows bottles from a neighbor.
      2. She and her sons sell oil.
   b. She pays the debt.
III. The Widow's Gratitude Expressed.
   a. Gives thanks to Elisha.
   b. Shows gratitude to God by her faithful service.

Picture 101: "A Widow's Oil Multiplied."

Lesson Enrichment:

How Elsie Gave Thanks

Elsie had learned a little verse that said:
" 'Thank You' day will soon be here.
But I'll say 'Thank You' all the year."

It was just one week before Thanksgiving day. For a whole month she had counted the days and now there were only seven. On each one of these seven days Elsie gave thanks to some one who had helped to make her happy. This is how she did it. Thursday she went to the store for her mother. The kind of thread that she wished to buy was in a box on a high shelf. The store man had to stand on a high stool to reach it. He did not seem happy about that. So much trouble for just a spool of thread. But when Elsie took the thread and said, "Thank you, Mr. Reed, good-day," he smiled and replied, "You're welcome, come again."

On Friday, Elsie went to the barber shop to have her hair cut. She liked to see herself in the mirror. She thought she grew prettier with each snip of the scissors. When she paid the barber what she owed she said, "I'm sure I look better now. Thank you."

When Saturday came and Elsie's mother tucked her into her snug, soft bed, the little girl put her arms around mother's neck and said, "Thank you for that nice warm bath mother dear, good night."

At Sunday School on Sunday morning Elsie quietly took her seat, and sang and prayed and listened attentively to the lesson. This was one way to say, "Thank you," to her teacher and the Sunday School Superintendent for this splendid Sunday School.

When Elsie's father went to his work on Monday morning, his little daughter walked with him to the street car. She carried his lunch pail. Wasn't that a nice way for little Elsie to say, "Thank you, father, for the many, many kindnesses you do for me?"

Tuesday afternoon Elsie went with her mother and father to grandmother's house in the country. They were going to spend two whole days there and have the Thanksgiving dinner with grandmother and Uncle Fred. When they arrived it was milking time. Uncle Fred was in the barn milking Bossie, the black and white cow. How Elsie did like to drink that fresh sweet milk that Bossy gave. And she was not afraid to pat her cheek while she said, "Thank you, dear old cow, for your good milk."

The first thing Elsie did on Wednesday morning, as soon as she was dressed was to run to the barnyard to see the big fat turkey that before night time would have no head. For he was to be eaten for dinner tomorrow. Elsie thought of how good he would taste and she threw him a whole handful of corn saying, "Thank you, fat turkey, for the good dinner you will give us tomorrow."

When at last the greatest of all days came and five heads were bowed at grandmother's table, Uncle Fred offered a Thanksgiving prayer to Our Father in heaven. No one heard Elsie whisper, "I Thank you." Yes, Heavenly Father heard.

"Oh, I wonder if anyone knows
On a cloudy day where the sunshine goes?
I have heard that it shines in the strangest places—
In the hearts of good children and shines in their faces."

A splendid way for children to show gratitude is to wear a cheery smile. It's a fine way to show our Father in Heaven that we are thankful for our friends.

Let the children tell of helpful things their friends have done for them. How happy Dick was when Paul let him use one of his roller skates. Betty remembered to say, "Thank You," when Joyce helped her find her rubbers. And Betty smiled, too.

"A smile is just a little thing,
But how much gladness it can bring."

A GREAT LADY IN SHUNEM HELPS ELISHA

Lesson 102. For Sunday, November 15, 1936

Text: II Kings 48:17: "Life Lessons For Little Ones, Second Year."

Objective: God blesses those who help His servants.

Lesson Content:

Approach: Heavenly Father's Servants.

Discussion: What is a servant? Name some of God's servants. How should we treat them?

Elisha, God's servant.

His kind friend in Shunem.

How she treated him.

How he expressed his appreciation.

How his friends expressed their love for and gratitude to God.

Application:

When Bishop ..... called at David's home the other evening to talk with David's father, the thoughtful little boy said to him, "Please have a chair." Wasn't that a nice way to be helpful to one of God's servants? I'm sure Heavenly Father was thankful for David's kind deed.

"The best thing a heart that is thankful can do
Is this: to make thankful some other heart, too."

Picture 102, "Elisha's Home."

NAAMAN AND THE LITTLE MAID FROM ISRAEL

Lesson 103. For Sunday, November 22, 1936

Text: II Kings 5:1-19; *Life Lessons For Little Ones*, Second Year.

Objective: Implicit faith with earnest work brings the blessings of heaven.

Lesson Content: Approach. Let the children relate incidents which they have experienced of the power of faith. Perhaps some one in the home has been healed.

Charles saw the elders take his baby sister in their arms, anoint and bless her, when she was very ill of whooping cough. She was made well.

Naaman becomes ill. He goes to Samaria. Elisha counsels him. A little girl's faith and Heavenly Father's power make him well. His heart fills with gratitude.

Picture 103: "A Captive Maid Helps Naaman."

Lesson Enrichment:

The Lame Squirrel's Thanksgiving

A little gray squirrel was lame. He had a very sore foot. It was so hard for him to limp about that the red squirrels and the brown squirrels and the little boys had gathered all the nuts before he could get any.

After a while Thanksgiving Day came. All the animals in the woods were cooking their dinners. While Mrs. Chipmunk was making her roly-poly chestnut pudding, she said to herself, "I wonder if little Lame Squirrel will have a Thanksgiving dinner, I think I shall carry him some."

So Mrs. Chipmunk took off her apron and filled her largest basket with every kind of nuts she had. Away she went to the squirrel's home. When she passed old Woodchuck's house, he put his head out of the window and called, "Where are you going when you should be at home cooking your Thanksgiving dinner, Mrs. Chipmunk?"

"Oh, I'm just taking a bit of Thanksgiving dinner over to Lame Squirrel," said good-hearted Mrs. Chipmunk.

"Hold on a minute, said old Woodchuck. "I am boiling turnips. I'll put one in your basket if there's room."

Mrs. Chipmunk said there was room and she started on again. When she met a rabbit, he gave her a beautiful cabbage leaf. When Mrs. Field Mouse put an ear of corn into her basket it was very heavy indeed, so heavy that she could not lift it, so Mrs. Field Mouse tied her tail to the handle of the basket and pulled and Mrs. Chipmunk went behind and pushed, and they very soon came to the lame squirrel's house.

What do you suppose Lame Squirrel was doing when they rapped on his door? He was sitting in his big rocking chair holding his poor lame foot to keep it from hurting so.

Mrs. Chipmunk emptied her market basket and set the table for him. Then she helped him over to the table and the little lame squirrel said, "Thank You," and ate and ate and ate his Thanksgiving dinner. —(Adapted from Bailey's *Lame Squirrel's Thanksgiving.*

SPECIAL REVIEW SUNDAY

Lesson 104. For Sunday, November 28, 1936

Because one Sunday in December will be devoted to a Christmas Program, we will review this month's lessons today instead of next Sunday.

Let us make of this period a special "Thank You" time for the children. Let them name their blessings and talk freely about the people who have been kind to them during the past year. Teachers emphasize the kindness of our Heavenly Father in giving us such characters as Elisha, our Bishops and Sunday School Superintendents and others of His servants who so faithfully serve us.

How did the woman of Shunem show her gratitude to Elisha? Then how do we show that we are grateful to God's servants who are with us today?

Have a picture review, showing again the pictures you used during the month.

Following the review, tell the story of the "First Thanksgiving." Have the gem for the month so well taught that the children may ask their fathers to let them say the Gem at the family dinner on Thanksgiving Day.

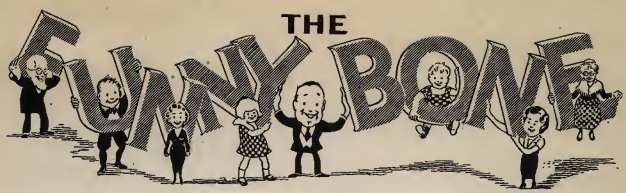
CRADLE CLASS SUGGESTIONS

"Thank you, God, for everything," is the theme for this month. The stories of "David and the Sheep," "Ruth Gathering Grain," "The Bread That Came From Heaven," and "Moses Giving Water To Thirsty People," are all splendid lessons for this month. God gives us clothing, food and drink as well as shelter. These lessons suggest the following types of activity—dramatizations, moveable cut-outs (stiff paper thumb tacked to empty spools). An excursion to a nearby farm to see wool growing upon a sheep. Posters which tell the story of bread-making. With pupils' contributions prepare a basket of food and deliver to a needy person. For further suggestions see, "Cradle Roll Lessons," by Louise M. Oglevie.

ACTIVITIES DURING THE PRIESTHOOD PERIOD

During this period plan to have almost entirely pupil activity. One Sunday may be devoted to dramatization of the stories told in the regular class period. Another Sunday may be given to poster making of scenes from the lessons. Prepare a Thanksgiving cheer program to be given for a sick class member. Take him a basket of fruit which the children have contributed, and sing for him.

Prepare a "Thanksgiving Dinner" for the birds. Scraps of dry bread, bits of fat and seeds may be scattered upon a large piece of wrapping paper held fast to the ground by stones. Spread the feast under a tree in a quiet place.



"I can't say whether we had more wit amongst us than usual, but I am certain we had more laughing, which answered the end as well."
—Oliver Goldsmith in "The Vicar of Wakefield."

Transferred Weight

"I sent my little boy for two pounds of plums and you only sent a pound and a half."

"My scales are all right, madam. Have you weighed your little boy?"

A Real Accomplishment

Mistress: "I can write my name in the dust on the piano keys."

Servant: "Lor', mum, ain't education a wonderful thing!"—*Everybody's Magazine.*

Double Reminder

"Does you know whut you reminds me of, Liza? Brown sugar."

"How come Ah is like brown sugar?"

"You is so sweet an' unrefined."

By a Hair

"Mama," said little Mary Lou, "if there are any men up in heaven why is it that we never see pictures of angels with whiskers?"

"Well," replied her mother, thoughtfully, "I guess it's because most men get there only by a close shave."

Number Two Won

1st Small Chap: "My daddy has a leg made of hickory."

2nd Ditto: "That's nothing. My sister has a cedar chest."

Proxy

Stenographer: "Your little girl wants to kiss you over the phone."

Busy Manager: "Take the message. I'll get it from you later."

A Close Observer

Bystander: "Did you get the number of that car that knocked you down, madam?"

Victim: "No, but the hussy that was driving it wore a three piece suit, lined with canton crepe, and she had a periwinkle hat, trimmed with artificial cherries."

A Blind Alley

She: "I ought to leave you and go home to mother."

He (angrily): "Well, why don't you?

She: "I can't. She's left father and is coming here."

Fresh Laundry

"Look here," said the irate traveling man to the small-town hotel-keeper, "don't you know that roller-towels in hotels have been prohibited in this state for three years?"

"Sure," replied the hotel man, "but that there towel was put up before the law was passed."

An Excusable Dislike

A man was walking along the edge of an airport one morning when he saw an old lady looking over her garden wall, watching the proceedings.

"Hello, Grannie," he said, "are you enjoying yourself?"

"No," she replied. "I am not."

"Why, don't you like the airplanes?"

"No, I don't. Ever since I was a little girl and a bumble got up my petticoats, I have hated things that buzz."

The Worst is Yet to Come

Gene: "Has the depression hit you yet?"

Bill: "I'll say it has! First I lost my job and went back to the Old Man's to live; sent my children to the orphans' home; my wife went back to her mother, and I shot my dog."

Gene: "That's bad."

Bill: "Yes, sir, if times get any worse, I'm afraid I'll have to give up my car."

"What Fools These Mortals Be"

A New York restaurant man, not having much money to advertise, bought the biggest fish bowl he could find, filled it with water and put it in the window with this sign: "Filled with invisible fish from Argentine."

It took seventeen policemen to handle the crowd.

Children Need Good Bread

Children need lots of energy—energy to study hard, to play hard, and to grow sound, healthy bodies.
Bread is capable of supplying from 25% to 40% of the total energy needs of the body.
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